

SUPPLEMENT

TO THE
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 OR
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BIOGRAPHY.

Memoir of the Rev. Thomas Robinson, of Whitworth, Lancashire.

WHILE infidelity is shedding abroad its poison, and is actually corrupting the hearts of the young and the ignorant, it becomes the duty of christians to be doubly diligent in exhibiting the various and powerful arguments by which the cause of truth is sustained. Of such arguments, there is one class which speaks to every bosom, and is intelligible to every understanding. All can interpret the import, and feel the force of a holy and useful life.—There are comparatively few who have embraced infidelity from any other cause than the propensities of a sensual mind, or the exigencies of a polluted conscience; and, at the present moment, no service could be rendered to the cause of christianity more opportune, or more equitable, or more likely to be extensively useful, than a collection of the lives and death-bed scenes of the most eminent infidels of ancient and modern times. Here Christianity has an infinite advantage. It is in the lives and characters of genuine believers that the best proof is given both of the divinity of their religion, and the sincerity of their faith in it; and it ought to be generally proclaimed that till infidelity can produce an equally splendid record in the characters, and lives, and deaths of its partisans, it can have no title whatever to stand up as a competitor with the gospel for universal acceptance.

Every christian, however humble and unlearned, is capable of silencing the mightiest declaimer upon infidelity, with this question; *Show me the fruits of your system?* We conceive enough has not been made of this argument by christian writers; and we beg leave here to recommend it to their attention.

It has fallen to our lot to record in our work many eminent instances of christian holiness, and piety, and benevolence. The record of every such case may be held forth, as a fresh triumph over the armies of the aliens, and will be found one of the most effectual means of resisting their power. Such a case we have now to present, in the life and death of the excellent man whose character forms the subject of the following biographical sketch.

The Rev. Thomas Robinson was born at Leeds. His father dying while he was young, he was placed, as an apprentice, under the care of a Mr. Forrest, a copper-plate printer in that town. After the expiration of his apprenticeship, he entered into the service of Mr. Lowell, then an engraver at Halifax. At the time when this connexion was formed, there was in his character no evidence of piety: but in this situation that important change was effected, the sincerity of

which was afterwards steadily and honourably evinced. The writer of this memoir is not acquainted with the particular circumstances of his conversion, but his subsequent history furnishes sufficient proof, that he was the subject of genuine and scriptural religion. During his residence in Mr. Lowell's family, he became a member of the church of Christ under the care of the late Rev. Titus Knight. The Rev. Mr. Cockin, who then resided at Kipping, was an intimate friend of Mr. Lowell's, and in the habit of frequently seeing him; and it appears that it was from the conversations which they often held, while Mr. Robinson was present, and which generally turned on topics connected with the christian ministry, that he imbibed the desire of engaging in the sacred work. He was much esteemed by his employer, who, by instructing him in the more profitable branches of his business, put it in his power to obtain a respectable livelihood in that occupation. But his heart was set on the ministry. His views of that office became more impressive, and his desires to engage in it increasingly strong. It is natural to suppose that these views and feelings would not long remain concealed in his own breast. Mr. Lowell became acquainted with his wishes, and favouring his design, readily afforded his assistance towards its accomplishment. Mr. Welch, an eminent banker in London, had announced his intention of educating, at his own expense, a few young men for the ministry; and Mr. Lowell was instructed by this generous patron to make arrangements for Mr. Robinson's entrance on a course of preparatory studies under the superintendence of the late Rev. James M'Quhae, of Blackburn. Here

we contemplate him in the interesting capacity of a student. The fund of knowledge which he afterwards possessed, and which enriched his conversation and discourses, amply proves that his studies must have been directed with judgment, and pursued with diligence. He must have explored, with much application and with respectable success, the wide field of investigation which was spread before him; and this could not have been done without deep, patient, and persevering inquiry. In the labours of the student, the christian was not forgotten. His occasional intercourse with his friends at Blackburn afforded them an opportunity of witnessing the thoughtful habits of the student, united with the cheerfulness of the companion; while in both there were mingled the heaven-born charities of the gospel, the meekness, humility, and gentleness of a disciple of Christ. He possessed the happy talent of securing the esteem of all who knew him; an esteem which did not require the presence of its object in order to preserve it, but was long cherished after the termination of his studies, and, at the distance of nearly thirty years, is still cherished by many in Blackburn, with whom the writer of this memoir is intimately acquainted, and from whom he has often received the testimony he now records. While at Blackburn, Mr. Robinson was frequently engaged in preaching in the neighbouring towns and villages. The degree of acceptance that attended these labours, connected with his name a respect, which his subsequent character, as a pastor and a minister, has only matured and confirmed. When his academical engagements were closed, he undertook the pastoral care of an Independent church at Skipton, in York-

shire, but not finding the situation congenial with his wishes, he was introduced, by his friend Rev. S. Lowell, (who had removed from Halifax to Woodbridge,) to the church at Halesworth, in Suffolk. At this place he laboured nearly two years, and secured a high degree of affection and regard. His preaching was owned by the great Head of the Church, and crowned with success. This, however, did not appear to be the station in which Providence designed him finally to settle; for, receiving a call from the church at Hall-fold, near Whitworth, in Lancashire, a place which he had visited previously to his going to Suffolk, he removed thither in September, 1795. About two years after this he married Miss E. Haward, of Heveningham, in Suffolk, formerly a member of the church at Halesworth, who was removed from this vale of tears to dwell in the immediate presence of her Lord and Saviour, in 1804. By her he had four children, the youngest of which died in infancy. His history from this period till his death was diversified by few changes. Actively employed in the duties of his office, he mingled little with the world. His time was wholly divided between the preparations of the study, the engagements of the pulpit, and his pastoral visits to the people of his charge. Thus with few vicissitudes he held the "noiseless tenour of his way;" faithful to his trust, incessant in his labours, supremely anxious to win souls, to lead perishing sinners to an Almighty Saviour, and to establish believers in the faith and holiness of the gospel. Nor did he labour in vain. Many have gone before him, and have greeted him as their spiritual father in the church above, and many are left behind in whose affections his memory is richly

embalmed. But we draw near to the closing scene, in which the excellencies of his character were more fully developed; and when the nature and foundation of his confidence were clearly ascertained, and expressed with the firmness of a man, whose experience gave weight and impression to what he said.

In the beginning of the year 1818, his health began to decline, and he was soon compelled altogether to abstain from his pulpit labours. During a protracted illness, he still entertained hopes of recovery, and of resuming the duties of his office with his usual vigour. This hope, however, was delusive; for he preached but once again, in September, 1818, being precisely the twenty third anniversary of his settlement at Hall-fold. It may not be improper to remark, that the last sermon he ever prepared was not preached. The text was; "For this God is our God for ever and ever, and will be our guide even unto death." It is rather singular, that though the greater part of the sermon cannot be decyphered, from the peculiar character of the contractions he employed, the last words, which are clearly written, are these, "leading to heaven."—The few remaining months of his life were spent in great pain. But "he endured as seeing him who is invisible." He knew in whom he had believed; and his mind was sustained by those consolations which arise from unseen sources, and are inseparably connected with the existence of a lively faith. In him patience had her perfect work; though often suffering the most excruciating agonies, he did not murmur; but in imitation of his Divine Redeemer, his constant language was; "Not my will, but thine be done!" The true state of his mind will appear in

the following conversation which he had with the Rev. John Ely, of Rochdale, a short time before his death. It being remarked that his mind had been kept in a state of tranquillity throughout his illness, he answered: "It has: I have been preserved from suffering great distress; but have not been free from all fears. I can rely upon the faithfulness of God. I know whom I have trusted." His confession being mentioned as an encouragement to those who were younger in experience, he spoke for some time, and in a most energetic manner, to this effect;—"I am sure God will not be unfaithful to his promise, or he would not have shown me what he has for these forty years. I have been sincere;—my profession and dependance on him have been sincere. I am satisfied with his plans;—and if he had revealed any other plan of salvation, I should have been satisfied with it;—any way of salvation which he had revealed, I could have trusted. But in that way which he has brought to light, there is such a glory that I delight in it: it is such a rich display of grace, such a glorious way: I am sure that it is sufficient, and can confidently trust it. But for myself, I have no merits that I can present before God. I should think that it would be as great an insult to the Divine Being, to present my works, as a ground of acceptance, as it would be to offer him blasphemies. I must trust his grace." The apostle's words being suggested, "To win Christ, and be found in him," he remarked, "Yes, there is all my hope—in what he has done." Then he said, with much emphasis, I cannot, I dare not plead a single work that ever I have done before God; they are all so imperfect, that in all my life, there is not one which I could present to him

as worthy of his acceptance; if he does accept any of them, it must be of his own free grace." The conversation turning on death and eternity, he said, "He never feared in regard to futurity;—death itself he had feared, but it was not so dreadful to him as he expected; he could not doubt its results at any time; he could not doubt in regard to his final safety:—he thought it a beautiful remark, made by some writer whose work he had read, that death is but the breaking of a dark lanthorn, when at once the full blaze of glory shines upon the soul." The plan of salvation, he afterwards remarked, "is such an advantage too. It unites us to God, and brings us into such intimate union with the Saviour as our living head." "Whenever I saw him," observes Mr. Ely, "he uniformly, in the greatest sufferings, (and sometimes he appeared quite on the rack,) expressed his submission to the divine will. Once he observed, under these circumstances, "I hope God will enable me to submit to his will, as long as I continue here, but I would much—much—much rather depart, and be with Christ." At his last farewell, the day before his death, he said, "I hope God will bless you, and be with you;—and I hope he will be with me as long as he sees fit to continue me in this state of suffering, and when I die." A few days before his death, when suffering most severely, and appearing to be in want of something, his son said to him, "Father, are you wanting any thing?" "No," said he, "I want nothing but to glorify God. At another time, when his medical attendant had said his time would be short here, he replied, "that is good news, I long to depart, and be with Christ, which is far better." At one time, his son having said how comfort-

ing and cheering the presence of God was to the christian, "Yes," said he, "let Jesus be at one end of the universe, and a poor soul at the other, if Jesus only smiles on that poor soul, oh, what a sight! what a sight!" The last words he uttered were the following. His son said to him, "Well, Father, you will soon be at your home, soon in heaven." "Yes, yes, soon, soon, I hope, I hope." He lived only a few hours after this, and then sweetly fell asleep in Jesus.

Thus departed the Rev. Thomas Robinson, on Friday the 26th of February, 1819, in the fifty-sixth year of his age. His remains were interred in the chapel, in which he had long laboured, on Tuesday, the 2nd of March, when the Rev. J. K. Foster, of Rochdale, engaged in prayer, and the Rev. J. Fletcher, of Blackburn, delivered an eloquent address at the grave. On the Lord's day following, a funeral sermon was preached at Hallfold, by the Rev. John Ely, of Rochdale, from Hebrews xi. 13. "These all died in faith," &c.—Funeral sermons were also preached by the Rev. J. K. Foster, and the Rev. J. Fletcher, to their respective congregations. In attempting to delineate the character of this holy minister, few words are required. As a *man*, he exhibited a remarkable degree of uniformity. Regulating his conduct by fixed principles, and being seldom interrupted by those changes, which break in on more complicated and extensive engagements, his character had acquired a steadiness and a solidity rarely equalled. With these were combined the attractive qualities of tenderness, affection, liberality and candour. While the things which were just, pure, honest, and true, constituted the basis of his character, they were not separated from those ornamental

graces, the things which are lovely and of good report. As a christian, he merited as highly as perhaps any one ever did, the expressive epithet of scripture, "a devout man." He lived with God; often every day did he retire from all human intercourse, to enjoy the richer luxury of communion with heaven. What he felt during these sacred interviews, those alone can tell who "know the worth of prayer." Sometimes, in the earnestness of his devotions, his language has been overheard, language expressive of mingled reverence and familiarity, the language of a soul, rising to the elevated privilege of its adoption, and conscious at the same time, that that adoption is of grace. The influence of such habitual applications to the fountain of all moral and spiritual excellence, was such as might be expected. It gave to his faith a holy vigour; to his hopes a celestial brightness; to his temper a sweet tranquillity; to his conversation a heavenly savour, and to his life, those qualities which command the love of saints, and the veneration of the ungodly. The effect of his character on the sentiments of those who lived around him, may be gathered from the fact, that even the most depraved persons in the village were often heard to say;—"If there be a good man in the world, it is Mr. Robinson."

As a minister and preacher of the gospel, Mr. Robinson was distinguished by *useful*, rather than brilliant talents. His preaching would not, perhaps, have pleased those hearers of the gospel, who enter a place of worship with feelings similar to those with which they would witness the exhibitions of a theatre; but it would, it did, contribute to the edification of such as desired to be instructed, guided, and consoled. His discourses contained lu-

minous displays of scripture doctrine, and accurate delineations of christian character :—they enforced all that is humbling, sublime, rich, and refreshing in those truths, which form the glory of the gospel, but these were ever

viewed in connexion with their transforming power over the hearts, the consciences, the temper, and the conduct of those who are entitled to possess, or fitted rightly to enjoy the hopes and consolations which they secure.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REFLECTIONS ON A MEMOIR OF A UNITARIAN MINISTER.

To the Editors.

WHILE reading, in "The Theological Repository," a memoir of a Unitarian writer of some celebrity, I was struck with the following passage, when contrasted with another, in a work on the Christian Dispensation, by the same individual. On his death-bed he uttered the following words; "I have a firm confidence in the goodness of God; and though I may deserve more of chastisement than I have had in this life, I have no fear whatever for the final result." It appears from these words, that his hopes rested chiefly on the doctrine of universal restoration. He was not without fears that he might be condemned for some time to suffer chastisement on account of his sins, but the final result of punishment even in another world was his forlorn hope. Now the same individual, in his theological disquisition on the characteristic excellencies of christianity, after adducing those passages of scripture which appeared to him to favour the doctrine of universal restoration, says: "It would be extreme folly to propose *such obscurities* as the *foundation of an hypothesis*."—These words follow, without the intervention of a single syllable, several quotations from the Bible. To these, therefore, the words *obscurities* must refer. It seems, then, that as far as the scriptures are concerned, a Unitarian ven-

tures *his soul* on that, on which, by his own confession, it would be *extreme folly to found an hypothesis*. I have said as far as the scriptures are concerned; for the close of the sentence which I have just quoted deserves notice. "But it is gratifying to observe, that principles, rendered probable, by various coincidental circumstances, throw some rays of light on these obscurities; for this augments the probability of their being true." It appears, then, that "some principles, rendered probable by various coincidental circumstances," serve for the principal foundation of a Unitarian's hope, and illuminate the obscurity of the Bible, on that doctrine which is the life-blood of his system, and which is, above all others, dear to his heart. It seems to follow, also, from their own confession, that though the great design of the Saviour's appearance on earth was "to bring life and immortality to life;" and though the Apostle Paul supposed that he had done so, yet, in the estimation of Unitarians, so far is this end from being accomplished, so far are the life and immortality after which Unitarians are seeking, from being brought to light, that all which both Jesus Christ and his Apostles have stated respecting futurity, amounts only to "such obscurities as it would be extreme folly to propose for the foundation of an hypothesis." Nay, so gloomy are those obscurities, that all the ingenuity and learning of

Unitarians can only throw on them *some* rays of light. This language would almost lead one to think that Jesus Christ had come into the world to throw life and immortality into the shades, instead of bringing them to light. In the shades he certainly has left that life which Unitarians are seeking, nothing short of which, according to them, is honourable to the divine benevolence; for he has left them to seek it amidst the gloom in which the threatenings of eternal death involve all the finally impenitent.

It seems, also, that the above gentleman, in the solemn hour of death, did not derive much comfort from another favourite doctrine of Unitarianism; *viz.* that the great object which God has in view, in punishing the wicked, even in another world, is to reclaim the offender, and bring him back to the paths of virtue. Now this gentleman himself is represented as having been through life a pattern of integrity and benevolence, and, indeed, of every virtue; and I believe the representation is strictly correct. As far as these, without much reference to Jesus Christ, and the plan of salvation through him, are concerned, if he was not fit for heaven, I believe few persons are. What, then, on Unitarian principles, had he to dread? Why should he have feared that his sins might deserve more correction than he had received in this life? How could punishment be necessary to bring back to the paths of virtue one who had steadily walked in them during a long life? His habits of virtue being thus confirmed and matured, he must have been peculiarly fit for heaven. Did he, then, feel some suspicion, that, after all, there might be something in that essential vindictive justice which the Unitarians so strenuously oppose—that punishment might be due

to sin on its own account, and to vindicate the honour of God, and of his insulted government?—"There is no condemnation," the scriptures assure us, "to them who are in Christ Jesus." What, then, must be our inference respecting this person's state, from comparing his own views and hopes respecting himself with this passage of the word of God? It is painful to be obliged to remark that, in his dying moments, he made no more mention of the Saviour of sinners, appeared to derive no more consolation from his death on Mount Calvary, or from the fact of his being now in heaven, interceding for sinners, and preparing for them mansions of glory, than if he had never heard that there is such a person as Jesus Christ. That which was to the Apostle Paul a matter of triumph, which led him to exclaim, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us," was, to Dr. C...., in the solemn hour of death, nothing at all. It did not seem to shed for him a ray of light on the valley of the shadow of death. Judging from the example which we have been considering, we may say, Unitarianism does not produce the confidence of an Asaph, who could exclaim—"Thou shalt guide me with thy counsel, and afterward receive me to glory;" nor of a Stephen, whose last words were—"Lord Jesus, into thy hands I commit my spirit;" nor of a Paul, who could say—"I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better;" nor does it produce that with which Paul endeavoured to inspire all the Corinthians, nay, which he took for

granted as existing in all their breasts; "we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord;" nor that of those to whom Jesus Christ is made of God wisdom, righteousness, sanctification, and redemption;" nor of those concerning whom the Spirit declares, "Blessed are the dead who die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Dr. C.... seemed to fear that his labours were before him.

The writer of his life, in the publication before alluded to, says; "The vigour of mind which he discovered on any subject that came before him, the vivacity with which he made his remarks on the occurrences of the moment, and the dignified composure with which he looked forward to the change which he pronounced to be approaching, excited the wonder of all who saw him, and frequently prompted the involuntary exclamation, 'What an extraordinary man!'" It seems, then, that his dying-bed excited admiration of the man himself, and not of the Saviour of sinners, or of the grace of God. But would these persons visit the death-bed of those who place their simple dependance on the merits of the Saviour, and the promises of the gospel, they would find many even of the poorest and most illiterate of them, rising as far above Dr. C...., in the strength of their hopes, and in the brightness of their prospects, as the heavens are above the earth. They might then judge whose feelings, in the hour of death, are most in unison with those of David, when he said; "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;" or with those of Paul, when he exclaim-

ed; "O death, where is thy sting! O grave, where is thy victory! Thanks be to God, who giveth us the victory, through Jesus Christ our Lord." They would then find occasion to exclaim, not "what an extraordinary man!" but "what a glorious gospel!" How suitable is it to the circumstances of sinners; what consolation it can afford in the hour of death! S.

VERITAS ON CHARITY SERMONS,
IN REPLY TO MARCUS.

To the Editors.

Gentlemen;—

I HAVE perused, though with some difficulty, Marcus's paper. I am rather surprised, that among the numerous friends of the abuse in question, and after the repeated invitations held out for "*an able reply*," nothing more should be produced upon the subject than what appears in the paper referred to. I think, however, I may fairly infer that it is the ablest that can be written in defence of that side of the question; especially as it was selected from several others which you had received. In *this* sentiment, at least, Marcus will coincide with me. But I must caution him, at the same time, not to suppose, that this implies any very exorbitant encomium upon his merits as a writer. Instead of answering any of my arguments, or substantiating his proof by one of his own, he has busied himself in detecting, what he conceives to be, its logical defects, and inaccuracies of language. All that bears the semblance of reasoning in his paper is totally irrelevant;—despairing of his ability to injure me by fair attack, he has had recourse to the grossest misrepresentation. He has distorted a few isolated passages into ideal giants; and then triumphed in the destruction of a monstrous creation of his own.

In his pretended answer to what he calls my first head, he selects one sentence, and endeavours to show that the phraseology is dubious, and capable of two meanings. In that sentence, I have said, "The christian ministry was instituted for the purpose of restoring man to God, by a direct appeal to his conscience, and that this was not accomplished by the abuse complained of." He omits all allusion to "*the direct appeal*," which is obviously, from what follows, the principal clause in the sentence; and he employs himself in metamorphosing the expression, "*for restoring man to God*," so strangely as to render it a kind of Proteus. It may either mean "the conversion of sinners;" or, "the edification of the faithful." It may either be "a mutilated conception," or, "a remote and sublime one." I am rather surprised, that Marcus should venture to say that the idea of converting sinners is a mutilated one; if so, the conversion of sinners must be a mutilated work. Supposing the sense of the expression "for restoring man to God;"—restricted to this meaning, (though Marcus's is the first attempt I have seen to separate justification and glorification,) is it possible that he can treat it as so inconsiderable a part of a sinner's salvation? If I were asked to mention the most important era in the history of a spirit made perfect, I should immediately answer the era of his conversion. It is *then* that the great revolution occurs, *when* he is brought out of darkness into light; and all the subsequent changes in his history are but the progressive stages of the same illumination. I know not how this degrading opinion of conversion coincides with the sentiments of angels, who rejoice in heaven over one sinner that repenteth. But unfortunately for

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Marcus, whether the sentence be near or remote, mutilated or sublime, it is of no effect upon the argument. If it mean that the ministry was intended to convert men, *that* effect is a secondary result—the recommendation of the society, and the equipment of missionaries being the first. And if it mean, that the ministry conducts and cherishes the growth of piety, the effect is as indirect as before, since these blessings must flow through the same medium. I am quite at a loss to know why he should have taken so much pains to point out the extraordinary powers of the paragraph. His imagination appears to have been too vigorous for the restraints of his reason. The resplendent light emitted by the former exhibited my sentence to his view in an infinite variety of curious forms, and blended hues; and by this means so delighted his fancy, that it disordered his reason: such writing is harmless sport to the writer and reader, but certainly does not become one who lays claim to "*logical accuracy*." This may serve as a specimen of his reasoning, and may, I think, fairly exempt me from the necessity of exposing the other parts of his sophistry. He attempts to show that my sentiments issue in papal infallibility, and, by a similar burst of thought, represents me as trembling upon the verge of a "*tremendous gulph*." But the same reasoning he has employed, will demonstrate with the same accuracy, that the revelations of the Bible are no clearer than the deductions of reason; that a minister of the everlasting gospel must pronounce upon the danger and duration of souls, with the same timidity with which many support or condemn a charitable institution. Marcus certainly could not suppose, himself, whatever he wished his readers to

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think, that I intended the christian ministry to be exempt from an appeal to scripture. Besides, he must have forgotten that a minister cannot discharge his office, without constantly quoting from inspiration, and thus practically compelling his hearers to judge his message. What consummate ignorance he must betray, if he knows no distinction between reasoning from the scriptures, and reasoning upon a subject untouched by revelation. How totally destitute of sight he must be, if he cannot discern any superior dignity in the man who prefaces his sentiment, by "*thus saith the Lord*," over him who merely delivers his private opinion. Perhaps Marcus has attained such "*logical accuracy*," that he conceives there is no need of this distinction; or perhaps it is from a motive of self-interest, and a desire that his paper be more decisive upon the question, that he is so anxious for "*logical accuracy*" to be invested with the sanctity of truth. In pity for Marcus, I forbear any farther exposure, though there are many other passages equally open to censure, and the whole is written in a style unsuited to the talents of the author, unprovoked by the paper to which it is professedly a reply, and unentitled even to christian forbearance. It is proper, however, that I correct another of his misrepresentations. He has ventured to insinuate that I disapprove of the duties of life being inculcated from the pulpit. He founds this assertion upon the following quotation: "Truth, in the abstract, in her divinest form, is the only topic sufficiently elevated for a christian minister." This paragraph he honours with the titles of "Axiom" and "Second Head," though I had given it neither. It is obvious, that "*truth in the abstract*," is here opposed to "*the merits of societies*." It is in-

tended to distinguish between the means and the end; and Marcus, in attempting to force from the expression a protest against inculcating the duties of life, has not only been guilty of wilful misrepresentation, but a palpable absurdity. I might ask him, whether it is more easy to include the virtues of religion and morality, under abstract truth, or whilst seated in a place of worship, and eyeing the pulpit, to see "truth clothed with charity, walking abroad on the face of the earth, in search of whom she may bless?" Marcus must either be very ignorant of most charitable and missionary sermons, or very insensible to the dignity of the pulpit, if he discerns no cause of alarm for the future interests of the church. They have experienced a gradual deterioration, and are now, in many instances, little more than formal statements. This change, from the original purity of pulpit addresses, threatens to introduce a general innovation, whilst it serves to illustrate the truth, that such an application of the christian ministry is inconsistent with the design of its institution. But as I find no attempt at an answer to what I have already advanced upon this subject, it appears unnecessary to enter any farther into the discussion; only let not your readers suppose from this, as Marcus would have them, that the charities of the gospel, and the general design of missions, ought not to be inculcated upon christians by the ministers of the sacred function. Should you hereafter insert in your Magazine any communication more suited to the importance of the subject, I shall be happy to send you a fuller development of my sentiments. Till then, I shall trouble you with nothing more on the subject.

I am, &c.
VERITAS.

ON CHRISTIAN SIMPLICITY AND
SINCERITY.

IN order to form a just view of the life of man in this world, it must be considered as a state of probation for an endless duration of existence in the world to come. No sooner is it beheld in this light, than every subject which relates to his moral character, and future destiny, appears of the most commanding importance. The inspired volume claims a high degree of superiority over all human productions, on account of the satisfactory information it affords on subjects which contribute towards the formation of our moral character for eternity. We search in vain for a complete and safe development of our character and prospects, till we turn over the lucid pages of hallowed truth. Here man is delineated in his individual and personal capacity; he is estimated, not according to the dignity of his station in human society, but according to his moral excellency, and genuine piety. His importance appears not in any of the accidental circumstances of this life, but in having moral principles and external character formed under the influence of heavenly wisdom. A character thus formed, and thus displayed to the world, proclaims, *viva voce*, in what consists christian simplicity and sincerity.

Simplicity signifies the union and concentration of all the powers of the mind in seeking one object. It is opposed to double-mindedness, and in scripture language is called, "singleness of heart." "I will give them one heart."

It is extremely difficult to ascertain the prevailing motive by which some men are actuated. We can perceive an obvious inconsistency between their pro-

fessed principles and the latent dispositions which govern their conduct. Under a profession of ingenuous love to religion they may betray a still greater regard to their own secular interest. Their character is rendered by a series of increpancies wholly obscure and doubtful. In the good man there is nothing of this complex kind; none of these jarring and conflicting interests. Every passion, every appetite is under the governing ascendancy of one grand principle, and that principle is supreme love to Jesus Christ. A christian's conduct must necessarily be directed to more objects than one. In addition to his immediate business as a christian seeking the honour of Christ, he has all the secular duties of his station in life assigned him by providence to discharge. But while involved in these, he considers them as subordinate to his higher interests; and will admit of no competition between them. Like the sheaves in Joseph's dream, all the other principles of his conduct must perform obeisance to the rightful authority of this one high and holy principle, love to Christ, the basis of christian *simplicity*.

It is called by this name because it is a simple and uncompounded principle; like the pure river of the water of life, which John beheld in the Isle of Patmos, flowing from the throne of God and of the Lamb,—clear as crystal. It is a principle easily recognized. When a person thinks, feels, speaks, and acts under its habitual influence, he may be known as soon as seen;—he is a living epistle, known and read of all men. The features of such a character are far above those of any character formed on inferior principles. They may be distinguished without difficulty, and if unobserved by a

thoughtless world, it is from the same cause that the loveliness of nature passes unnoticed by the blind; not because her beauties cease to be visible or attractive; but the powers of perception are deficient,—a capacity is wanting to appreciate their excellency.

Sincerity consists in that integrity and openness of character that will bear the closest scrutiny. A character that resembles the bright and transparent diamond, whose beauties and perfections are seen to the greatest advantage when held up in the light of the meridian sun. If there be any difference of idea between simplicity and sincerity, the former may refer to the object, the latter to integrity and uprightness in pursuing it. The heathen may be sincere in worshipping his idol, the Pharisee in his efforts touching the righteousness of the law, and the persecutor in doing many things contrary to the name of Jesus;—the grand defect lies in the object pursued. It is of no use to strive unless a man strive lawfully. The racer may strain his nerves to reach the prize, but the faster he speeds, the farther he will be from the goal, unless he press "along the mark." Simplicity and sincerity combine correctness of principle, integrity of motive, and uprightness of action. These may, however, be mingled with some shades of imperfection in the character. Nathanael and Peter are instances. The former, was "without guile," yet imperfect, because labouring under a mass of Jewish prejudices; "Can any good thing come out of Nazareth?" In Peter's case it seems difficult to reconcile his conduct in denying his master, with his assertion,—*"Thou knowest I love thee;"* but this was an instance of direct oppo-

sition to his *fixed* principles and *habitual* conduct. The sun may have his spots, and his shadow go backward ten degrees in the dial of king Ahaz; yet we do not attempt to prove from these circumstances, that he is not the source of light and heat. Simplicity and sincerity do not consist in sinless perfection, but in the prevailing and practical tendency of the mind towards truth and holiness;—in an habitual and voluntary subjection of heart to the apostolic precept, "Do all to the glory of God."

These are not dormant, but active principles. They have a salutary influence over society. They constitute their possessors the salt of the earth, counteracting the moral corruption that is in the world. Nor is it essential to their influence, that a man occupy a prominent station in life. Like the lowly violet, they betray themselves in their secluded retreat, by the fragrance which they shed around them. The Saviour often left the crowd, "and would not that any man should know it," but he could not be hid. Thus, silent streams oft water the fairest meadows. Such principles will adapt themselves to all situations; so that wherever a man is, and whatever he may be in the world, they will develop themselves just as circumstances admit. Nor are they without their own reward. They shed a serene peace and delightful satisfaction into a man's bosom, amidst all his present changes and anxieties. He carries his source of enjoyment with him, and though all nature be hurled into confusion around, he stands unmoved, and undismayed,—*nil conscire sibi*,—exemplifying the personal and relative charms, and virtues, and worth of christian simplicity and sincerity.

K. T.

HISTORICAL SKETCH OF THE
RISE, PROGRESS, AND PRE-
SENT STATE OF INDEPEND-
ENCY IN SCOTLAND.

No. VII.

THE exertions of the Independents not only excited the kind of opposition noticed in our last paper, it led also, as might be expected, to a great deal of theological controversy. Mr. Robertson, assistant minister at Cambuslang, published a pamphlet, entitled, "Lay Preaching indefensible;" on which, Mr. Ewing immediately published, "Animadversions." The tendency of Robertson's pamphlet evidently was to induce political suspicions, as well as religious hostility. This is noticed and ably exposed by the statements and wit of his opponent. A reply from Mr. Robertson, and a short answer from Mr. Ewing, closed this part of the discussion. The evil of lay preaching was also noticed by Mr. (now Dr.) Dick of Glasgow, in a sermon before the Edinburgh Missionary Society, which Mr. Ewing noticed, in "Remarks on Mr. Dick's Sermon." The fifteenth chapter of the Acts has long been considered the strong hold of Presbyterianism, in which the friends of that system repose as in an impregnable fortress, and from which they every now and then make a sally upon their adversaries. In a lecture on this important passage, Mr. Ewing endeavoured to dislodge them from this position; and to show that, on the fair principles of scriptural interpretation, it affords no shelter or defence to classical Presbyterianism. In the controversy, the argument of the discourse is conclusive; and apart from the controversy, it is one of the ablest specimens of scriptural exposition, and critical analysis, to be found in the language.

No full view had yet been given of all the reasons for which the new Dissenters had relinquished their sentiments as Presbyterians, and their connexion with the church of Scotland. This, however, was supplied by Mr. Innes, who published, in 1804, "Reasons for separating from the Church of Scotland, in a Series of Letters, chiefly addressed to his Christian Friends in that Establishment." This work takes up the substance of the argument against the Scots establishment, both as to its constitution and its corruptions. In the closeness of its reasonings, and the suavity of its manner, it is an excellent specimen of theological controversy. About the same time, Mr. Carson, who had left the general synod of Ulster in Ireland, published a very masterly pamphlet, containing his reasons for separating from that body, and becoming an Independent. Mr. James Haldane also published a volume, intitled, "The Social Worship of the First Churches," &c. This work contained much important truth, in a spirit with which even the adversaries of his system could scarcely be offended.

It may be supposed that the friends of the establishment were not likely to be altogether indifferent to these numerous attacks on their system. One gentleman alone, however, took up the cause; and from the manner in which he performed the task, evidently wished to have the honour of the sole and the ultimate defence of Presbyterianism. "A Vindication of the Presbyterian Form of Church Government, as professed in the Standards of the Church of Scotland: in Reply to the Animadversions of Messrs. Innes, Ewing, &c.; by John Brown." This laboured performance which professed to answer every thing which "writers

now alive, or long since dead," had said in favour of Independency, was eulogized as among the most extraordinary productions of modern times, and as an unanswerable vindication of national Presbytery. The object of the work is mainly to show, that ancient and modern Independents frequently contradict one another, therefore they must all be wrong: that the subject of church-government altogether is involved in much obscurity, and, consequently, Presbytery and Independency, but especially the former, is capable of a very plausible defence: that evils abound in all professions, and, therefore, better endure those that we know in Presbytery, than flee to others in Independency that we know not. He is very careful, however, to avoid the argument against the church of Scotland drawn from its corruptions. He indeed promises to take this into consideration at another time. But this period has not yet arrived; for though fourteen years have elapsed, and a new edition of his work, under another title, has appeared, no notice has yet been taken of the corruptions of his church.

The work of Brown did not long remain without an answer. Mr. Ewing published "An Exposure" of some parts of it, which he considered calculated rather to excite public odium, and personal irritation, than to affect the argument. Mr. Haldane published a pamphlet of remarks on various parts of it. Mr. Little, then in Perth, defended himself against some personalities in it, directed against him. But the body of the argument was fully taken up by Mr. Carson, who published a volume of more than five hundred pages, in which he traces Mr. Brown through all his windings, detects his fallacies, exposes his subtrefuges, and tri-

umphantly demolishes every particle of reasoning contained in his work. To this no answer has ever been attempted.

So much for the controversies with those who were without. It remains now to notice those which, about this time, began to be agitated among the Independents themselves, and which were productive of far more painful and destructive consequences. That such things should arise is more matter of regret than wonder. Christianity had not been long on the earth, when its followers divided, and contended violently against each other. The Reformation had not long gone on, when the Reformers engaged in angry and interminable debates among themselves. The early Puritans were far from being of one mind on various subjects; and the cause of Independency itself, at its commencement in England, had to struggle through precisely the same difficulties and debates with those which, for a time, retarded its progress in Scotland. When a number of persons adopt some new sentiments, and set out together in the pursuit of truth, nothing is more likely than that some will push too hard, and run too far; others, afraid of the consequences, will suddenly stop short, or, perhaps, fall back to their former ground. While God is sowing the good seed, Satan is as actively sowing the tares.

The first public manifestation of a difference of opinion likely to issue in a change of practice, was given in Mr. Haldane's "Social Worship;" in which he contends for public exhortation in the churches, on the Lord's day, by the brethren; and for a plurality of pastors in every church, though the most of them should be employed in secular business. This was followed up by "A Treatise on the Elder's Office: showing

the Qualifications of Elders, and how the First Churches obtained them; also, their Appointment, Duties, and Maintenance; the Necessity of a Presbytery in every Church, and Exhortation, and the Observance of every Church Ordinance on the Lord's Day, in order, amongst other ends, to the obtaining of Elders. By William Ballantyne." In this tract, the entire order of the public worship of the churches was struck at, and a system recommended, which, judging from its effects in other bodies in which it had been adopted, was likely to be attended with the most pernicious results. As the pamphlet was known to contain the sentiments, and to be published under the patronage, of Mr. Robert Haldane, some notice of the subjects on which it treated became absolutely necessary on the part of those who were of different sentiments. This work was undertaken by Mr. Ewing, in "An Attempt toward a Statement of the Doctrine of Scripture on some disputed Points;" and by Mr. Aikman, in "Observations on Exhortation in the Churches of Christ." These were again replied to, in pamphlets by Messrs. Haldane, Ballantyne, Jackson, and Carson.

Had the discussion continued to be limited to these points, it is not easy to conjecture what would have been the issue. But while it was going on, Mr. James Haldane declared to the church of which he was pastor, that he had changed his sentiments on the subject of infant baptism, and was accordingly baptized. The consequence of this was a division in that church, then one of the most numerous and respectable Independent societies that had ever been in Britain. A great number in the church adopted his sentiments at once; many went on for a time on the prin-

ciple of forbearance, and afterwards embraced his views; among these, was his brother, Mr. Robert Haldane. Those who could not submit to all these changes, removed from the Tabernacle to another place of worship, and there formed another church. These changes were not confined to Edinburgh. In most of the places in Scotland, where Independent churches had been formed, some individuals were found, who, either from principle, or influence, or love of novelty, were disposed to adopt every thing that had been proposed.

Changes in the other churches were powerfully promoted by two circumstances. All the young men who were labouring in them had been educated for the ministry by Mr. Robert Haldane.—This, independently of his taking any improper advantage of it, gave him, naturally, a very powerful influence over them. Many of them, too, were still dependent on him for partial or stated support, and this could not fail to produce attention to the cause which he was now disposed to advocate. The places of worship were almost all, either wholly or partially, indebted to him. This, of course, placed the churches in a very unpleasant situation.

Two general effects resulted to the body from these controversies, and alteration of sentiment, on the part of the leading members. The first was the loss of the Academy, which had all along been supported at the sole expense of Mr. Robert Haldane. Any farther supply, therefore, of suitable instruments was no longer to be expected from this quarter. In the next place, as a number of the meeting-houses were Mr. Haldane's entire property, and others were deeply indebted to him, he claimed the restoration of the former, and the immediate payment of the debts

due on the latter. A moderate man would have acted in many respects differently; but Mr. Haldane neither built up nor pulled down with moderation. A number of the churches, therefore, were at once dislodged, and compelled to procure, and that under very disadvantageous circumstances, new places of worship; while the others were exceedingly distressed, by being called on promptly to discharge debts, which, but for the extraordinary assistance afforded by Mr. Haldane, they would never have contracted. These things greatly weakened and embarrassed the body, while they exposed it to the triumphs and sneers of its adversaries. The changes that occurred, however, it is clear were of such a nature, as neither to be foreseen nor prevented. They were chiefly to be ascribed to the individuals who had been the instruments of great good, and who had, as in all such cases, a corresponding extent of influence. They arose from none of the principles of Independency, but in some things from the want of it. While they must be regretted and deplored by those who are of different sentiments, their authors, we doubt not, acted, on the whole, from a principle of conscientious regard to divine authority. Their motives we judge not, and their conduct we leave to the determinations of another tribunal.

ON THE INFLUENCES OF THE HOLY SPIRIT.

To the Editors.

Gentlemen;
MY mind has been, for several years, much exercised on the subject of the Spirit's influences; and, as in one particular at least, my thoughts have been different from those of many whose works I have read, and to whose ad-

resses I have listened, I have felt a hesitancy in exposing them. I have ventured, however, occasionally to state them by way of query to particular friends, and I now beg, if you think proper, that they may find a place in the Congregational Magazine. The object I have in view, is to elicit the observations and opinions of some of your correspondents on this subject, which may be the means either of confirming or confuting those which I am at present disposed to entertain. The writer has felt himself much emboldened and gratified by some observations of Mr. Wardlaw's, in his discourses on the Socinian controversy, which he has met with within the last fortnight. (See page 367---370.) His ideas precisely comport with my own as far as he has gone. He expresses himself, as will be seen, with great diffidence, well knowing that many good and even great divines have been, and are still of opposite sentiments. He says, "I am much inclined to be of opinion, that one thing which has tended, in some degree, (might he not have said *great degree*?) to darken and perplex the subject of divine influence, has been the imputing to the agency of the Spirit certain feelings and states of mind, and certain descriptions of conduct, in *natural men*, for which his agency does not seem necessary to account. For example: is the influence of the Spirit at all necessary to account for that knowledge of the meaning of the different propositions contained in the gospel testimony, which is possessed by many who have no spiritual understanding of its truth and excellence? Is such divine influence necessary to account for the alarm of conscience which made the Roman Governor tremble before his prisoner, when he "reasoned of righteousness, tem-

perance, and judgment to come? Or for the pleasure and the partial reformation of Herod, when he listened to the faithful admonitions of the Baptist? Or for the half-persuasion of Agrippa to become a christian? I should think it is not. All these, and many similar effects, may, without difficulty, be accounted for by the operation of principles, which are to be found in all their force in our fallen nature. I should be disposed to lay it down as a principle on this subject, that the agency of the Spirit ought not to be introduced in any case in which the effects produced accord with principles in our unrenewed nature; viz. when they are not inconsistent with that nature, and consequently require nothing beyond that nature satisfactorily to account for them. I may be in a mistake; but I am not at present aware that there are any actions or states of mind ascribed in the scriptures to unrenewed men, for which it is not possible to account on principles merely natural, without supposing the *direct agency* of the Spirit of God on the mind, to have had any share in their production."

"God says to Noah, with respect to the antediluvian world, 'My Spirit shall not always strive with man.' May not this expression be fairly interpreted, as referring not to any direct internal operation of the Spirit of God, but to his testifying to men their guilt and danger; warning, instructing, and expostulating by the ministry of Noah, whom Peter designates, 'a preacher of righteousness?' May not a similar interpretation be given of Stephen's address to the Jewish council? 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye.' It seems evident from what he immediately adds, that their fathers,

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to whom he compares them, resisted the Holy Ghost, *speaking in the prophets*. 'Which of the prophets have not your fathers persecuted, and they have slain them who shewed before of the coming of the Just One?' Is it not then the same conduct, of which he accuses the children, 'resisting the Holy Ghost?' not in any direct inward operation on their minds, (for it is another and very different spirit that 'worketh in the children of disobedience,') but in all the convincing evidence arising from his miraculous gifts, and from other sources, that Christ and his apostles spoke under his influence."

"With regard to the case of persons who have seemed for a time to 'run well,' who have exhibited much of the external appearance of genuine conversion, but who have afterwards '*gone back*,' and walked no more with Jesus, apostatizing from the truth and from the ways of God. Whatever startling difficulties this case, in some of its most striking varieties, may present to our minds, who cannot 'search the hearts and try the reins of the children of men;' it does not appear to me, that facts of this description by any means disprove the correctness of the view which I am now giving. They only teach us (and it is a most important lesson) that there may be a very considerable measure of outward appearance, deceiving to men who can look no further, who have so partial and limited a view of the deceitfulness of the heart, and of the endless multiplicity of its delusive workings, while there is, after all, a want of the inward reality, while 'the heart is not right with God.'"

"On this subject, however, the operation of the Spirit on the minds of the unregenerate, I wish to be understood, as speaking with diffidence, as I am aware

that many excellent and judicious men entertain sentiments respecting it, different from those which I have now stated."

Such are the sentiments of Mr. Wardlaw, and such have mine long been. I should feel much gratified, if some of your correspondents would take up the subject more at large, and state their sentiments on either side of the question. It does appear to me to be a topic of very great practical importance, and particularly so to those who sustain the office of the ministry, and who are engaged in its duties. It is not an unfrequent thing for them to be heard warning their unrenewed auditors against 'resisting the strivings of the Spirit,' &c. when, perhaps, not very definite ideas are possessed by them on the subject. If so be, there are no emotions produced on the minds of *unrenewed men*, by the *internal operations* of the Spirit, (which I am much inclined to believe,) it is most evident that the addresses in question, in the sense they are intended, are improper, as calculated to diffuse error. It appears to me, that the internal operations of the Spirit commence in regeneration, and proceed until sanctity of heart is completed; and that the striving of the Holy Spirit, with the ungodly, can only be understood of the ministry of the word, which is, in more senses than one, "the sword of the Spirit."

Hoping soon to see the subject more ably discussed in your useful publication, I remain,

Your's most respectfully,

RESH.

ESSAYS ON TRUTH.

No. VI.

It has often been objected, *that the apostolical epistles, and especially those of St. Paul, contain many*

things which are hard to be understood, and that less importance should therefore be ascribed to them in questions of a doubtful nature. If our attention were confined more exclusively to the Gospels and Acts of the Apostles, say these objectors, many difficulties, which now embarrass the christian world, would be removed, and the religion of the New Testament would be more simple and less mysterious. Many of the controversies, carried on among christians, it has been said, are traceable chiefly to St. Paul's Epistles, which Peter declares are hard to be understood; whence it seems natural to infer, that the authority ascribed to these epistles is unreasonable.

Now, in attempting to obviate these difficulties, it cannot be denied, that, in all his Epistles, St. Paul speaks of some things which are hard to be understood, and that many perplexities and disputes have been occasioned in the christian church by the different meanings of which some of his expressions appear to be susceptible. But this obscurity does not arise from his not knowing the subject, or from his not using proper language to communicate his ideas; since the style which he has chosen is in general plain, lucid, and forcible. But it arises, in some cases, from our ignorance of the peculiar opinions or customs of the age and people, for whose immediate benefit these Epistles were designed; whence some metaphors, allusions, and reasonings, which were then clear and expressive, now seem to be obscure, inconclusive, or trivial. In other cases, the obscurity complained of, is occasioned by the sublime and mysterious nature of the subjects to which St. Paul refers,—the peculiar properties of which surpass the limited comprehension, or oppose the perverse prejudice

of the human mind. It is to subjects of this description, especially, and not to the general strain of his Epistles, that Peter alludes in the language of the text. By consulting the connexion of the passage, we shall perceive clearly that the things which he affirms are hard to be understood, are those things only, which St. Paul has spoken, relative to the day of judgment, or the time and circumstances of the second advent of our Lord. In speaking of this event, it was necessary to use only general terms, whence some of the corrupters of christianity, who arose in the age of the apostles, perverted St. Paul's language, by pretending that the resurrection had passed already, or that the coming of Christ and the general judgment would take place in their own time, or perhaps meant nothing more than the destruction of Jerusalem. It was against the authors and abettors of these delusions, who were propagating another gospel, and wresting the scriptures in support of their vain imaginations, that the apostle Peter was desirous, in the close of his Epistle, so impressively to admonish and guard the churches. Hence he intimates and declares that if some of Paul's reasonings or sayings were hard to be understood, they were nevertheless "written according to the wisdom given unto him;" and, that the persons whom he represents as wresting or perverting them, were the ignorant and unstable, who were highly blameable for such persuasions, and who did it to their own destruction or delusion. "Ye therefore, beloved, says he, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

It is, therefore, we conceive, a matter of the first importance,

that, in all questions of christian theology, a proper regard should be paid to the apostolical epistles. To deem them superfluous, or to question their authority in matters of faith and conduct, as though they were less binding upon the conscience, than other parts of the New Testament, would not only be an error, but a dangerous one, affecting the very basis of the christian faith. The accuracy of the four gospels, and the deference due to their contents, as recording the sayings and miracles, the sufferings and resurrection of our Saviour, depend upon the infallibility and inspiration of the sacred writers. Unless the apostles be regarded as the authorized and divinely qualified teachers of christian truth, every part of the system will be involved in uncertainty; and many of its facts, as well as doctrines and commands, will leave the mind in continual perplexity and suspense. Though our reason might acquiesce in some of its principles and precepts, if the infallibility of the apostles were disowned, our faith could never receive and rest upon it, whole and entire, as a divine system.

It is manifest, however, that, though many of our Lord's discourses were addressed publicly to the multitude, much was said by him, respecting the peculiarities of his kingdom, to the apostles *alone*, of which no account has been given us by the four evangelists. This was particularly the case during the time which elapsed between his resurrection and ascension, when he continued with them forty days, speaking of the things pertaining to the kingdom of God. And though St. Paul, whose writings form so considerable a part of the New Testament, did not enjoy the privilege to receive the benefit of these instructions, yet the defici-

ency was supplied by the supernatural commission given him at the time of his conversion, when the Lord appeared to him in heavenly glory, near Damascus. Besides, the most remarkable peculiarities of the gospel, depending as they did upon our Lord's death and resurrection, were only hinted at by Christ himself in his public ministry, or expressed in language, the full import of which was evidently not understood by the apostles till the day of Pentecost. But when the spirit of truth had been given them, they remembered the sayings of their Lord, and clearly perceived the meaning of those instructions which before seemed involved in mystery and darkness. From that period, therefore, they became the commissioned and inspired ministers of the gospel, empowered to declare the will of their Divine Master, and to determine authoritatively, what is truth, and what is duty.

But though these illustrious men were thus qualified to preach the gospel in its native perfection, the whole system of christian principles which they delivered, cannot be learned from the book, styled, the Acts of the Apostles, because it was not written for that purpose, and contains only a few sketches of their first sermons or addresses: and because their general preaching to unbelievers consisted of only a few facts, as external evidences of their authority, or an outline of the doctrine they were sent to teach, while the particulars of the system were left to be explained afterwards to those by whom its truth and authority were received.

When the apostles were personally present in the churches, the doubts and inquiries of their disciples were, no doubt, happily solved by their oral instructions; and illustrations of divine truth

imparted, which their successors in the ministry can never equal or even imitate. But as questions arose where they had no opportunity of being present, and would frequently arise after their decease, several of them, and especially St. Paul, were directed by inspiration to write their epistles for the benefit of the faithful in all ages of the world. Hence, in controverted points, we must uniformly appeal to the epistolary writings, the testimony or reasonings of which should be deemed decisive, even though apparently unsupported by the Gospels and Acts of the Apostles. But in doing this, let us not only beware of wresting them to our own delusion, but let us search their contents with holy diligence and humble prayer, that we may know and maintain the gospel in all its purity and perfection.

Another difficulty may, however, arise from the discordant opinions of christian divines, occasioned by the obscurities of the scripture. For though we contend that the essentials of christianity are written in plain language, yet, it may be objected, that the opinions of the christian world, even respecting those doctrines which are called essential, are exceedingly diversified and unsettled. Divisions commenced during the apostolic age, and have continued till the present time, rendering the history of the church a history of sects, controversies, and dissensions. And though protestant communities are agreed in acknowledging the Bible as their common standard of belief, yet their modes of faith and forms of worship are remarkably various and discordant. The most learned or pious theologians sometimes change their own views, or maintain opinions widely different from each other. Though the sects and denominations into which the christian

world is divided, are numerous, and the points of difference between them many and important, yet all seem to be equally sincere, zealous, and decided in maintaining their own views, and in censuring those of their opponents. How then, it has been sometimes asked by the sceptical and unbelieving, how then, amidst so much diversity and doubt, are men to determine what is truth. Is it not better to have no faith, than to perplex our minds with such uncertainties? And must not that system have slender claims on human confidence, which leaves its votaries in such obscurity and dissension?

But in answer to these questions, we contend that diversity of opinion among christians can never be deemed a valid objection against christianity itself, nor justify indifference or inattention to the great principles which it inculcates. If, indeed, different modes of stating a fact, or explaining a principle, were sufficient to prove that such fact, or such principle, had no existence, the case would be quite altered, and the force and conclusiveness of this objection must be admitted. But we know that a similar diversity exists in the opinions which men entertain on many other subjects, which, at the same time, as matters of fact, are indisputable. Every one maintains that health is a most valuable enjoyment; and yet the faculty, as well as their patients, are divided in opinion respecting the best means of its preservation or recovery. All nations are agreed that civil government is a good thing, and is necessary for the administration of justice between man and man; and yet the wisest statesmen, and the best rulers, as well as private citizens, differ widely in their sentiments respecting its form, origin, and mea-

sures. The same might be affirmed of many facts in nature, history, or general science, which, in some respects, are absolutely certain, though, in others, subject to controversy and expense.

Besides, the differences of opinion which exist among christians, are less in *fact*, than in *appearance*, and if closely analyzed, would, in many cases, evaporate into air. A different mode of stating the same idea is sometimes magnified into a new doctrine; and a long train of angry controversies takes place respecting points on which a little explanation would have shown the disputants that the sentiments they contended for were the same. Thus, volumes after volumes have been written to prove things which nobody questioned, or to refute errors which existed only in the misconstruction of other men's sayings. When, likewise, the differences are real and important, they frequently relate to human explications and opinions of particular facts, doctrines, or commands, as contained in scripture, and not to those facts, doctrines, or commands themselves. We admit the scripture doctrine to be true, or the institution to be scriptural; but we differ in the mode of its explanation, or the appendages, relations, bearings, or results, which may be ascribed to it. In many cases, moreover, the greatest differences, and those especially which affect essential doctrines, arise from the mental pride, interests, passions, and predilections of different men, by the influence of which, the plain testimony and divine authority of scripture are virtually disowned or evaded.

Diversity of opinion among christians, therefore, can never invalidate the claims of the gospel, or justify indolence, frivolity, and unbelief. And, though its

existence may sometimes excite regret, it must never be owned as an unmixed evil, the prevalence of which is incompatible with the well-being of mankind. If all men thought alike, or there were no grounds of difference or inquiry, they would, most likely, soon cease to think at all, and a general stupor of the mental powers would be the consequence. But diversity of sentiment induces men to think, and becomes the means of calling forth the greatest energies of the soul. It likewise brings our dispositions and modes of reasoning to the test, and proves, by its influence, what manner of men we are. By differing from one another, we furnish a convincing proof of the fallibility of natural reason, and the consequent necessity of each man's submission to the divine testimony alone. Instead of apologizing for those who neglect the truth, it is rather a powerful reason why every one should seriously seek for divine light and assistance, to preserve him from mistakes, and to increase his wisdom. But, above all, difference of opinion shows the necessity of mutual forbearance; and gives existence or enlargement to that candour or charity which is the brightest ornament of the soul. It is an evil, therefore, which indicates the existence of a greater good, and is perfectly consistent with the wisdom and goodness of the divine plans. Wherefore, let the errors and imperfections we perceive in others, guard us against our own, and induce us, like the noble Bereans, to search the scriptures daily, whether our faith be sound, our hopes firm, our motives pure, and our characters consistent.

Harlow.

T. F.

ORIGINAL LETTER OF MRS. WESLEY.

Dear Madam;

To your goodness I am obliged for the kind present sent by Charles, and return many thanks, particularly to good Mrs. Norman. I heartily sympathize with the young lady in her affliction, and wish it was in my power to speak a word in season that might alleviate the trouble of her mind, which has such an influence on the weakness of her body: I am not apprized of her particular complaints, but am apt to believe that want of faith, and a firm dependance on the merits of Christ, is the cause of most, if not of all her sufferings; I am very well satisfied she doth not allow herself in wilful sin; and surely to afflict herself for imperfections and unavoidable infirmities, argues weakness of faith in the merits of our Redeemer. Our being disturbed by them, is a sign we do not consent to them, in which our victory lies. We can never be totally freed from all sins of infirmity till we put off mortality; and to be grieved at this, is just as if a man should afflict himself that he is a man and not an angel. It is with relation to our manifold wants and weaknesses, and the discouragements and despondences consequent thereupon, that the blessed Jesus hath undertaken to be our great High Priest, Physician, Advocate, and Saviour. His satisfaction related to the forfeiture of all the good we had in possession; and his intercession is, with respect to our great distance from God, and unworthiness to approach him. His deep compassion supposes our misery, and his assistance, and the supplies of his grace, imply our wants, and the disadvantages we labour under. We are to be instructed because we are ignorant,

and healed because we are sick, and disciplined because so apt to wander and go astray, and succoured and supported because we are so often tempted. We know there is but one living and true God, though revealed to us under three divine characters, that of Father, Son, and Holy Spirit. In God the Father we live, move, and have our natural being. In God the Son, as Redeemer of mankind, we have our spiritual being, (since the fall;) and by the operations of his Holy Spirit the work of grace is begun and carried on in the soul, and there is no other name given under heaven by which men can be saved but that of the Lord Jesus.

And here, Madam, let me beseech you to join with me in admiring and adoring the infinite and incomprehensible love of God to fallen man, which he hath been pleased to manifest to us in the redemption of the world by our Lord Jesus Christ, that the great God, the God of the spirits of all flesh, who is the high and lofty one that inhabiteth eternity, which created not angels nor men because he wanted them: for he is being itself, and, as such, must necessarily be infinitely happy in the glorious perfections of his nature, from everlasting to everlasting; and as he did not create, so neither did he redeem because he needed us; but he loved us, because he loved us: he would have mercy, because he would have mercy; he would show compassion, because he would show compassion. There was nothing in man that could merit any thing but wrath from the Almighty; we are infinitely below his least regards; therefore this astonishing condescension can be resolved into nothing but his own essential goodness: and shall we after all undervalue or neglect this great salvation? Who should be so much concerned for

our eternal happiness as ourselves, and shall we exclude ourselves from an interest in the merits of the blessed Jesus by our unbelief? God forbid! But you will say, we are great sinners. Very true, we are so; but Christ came into the world to save sinners; he had never died, if man had never sinned. If we were not sinners, we had no need of a Saviour; but God commended his love towards us, that while we were yet sinners Christ died for us;—the greatest saints in heaven were once sinners upon earth, and the same redeeming love and free grace, that brought them to glory, are sufficient to bring us thither also. I verily think one great reason why christians are so often subject to despondency is that they look more to themselves than to their Saviour: they would establish a righteousness of their own to rest on, without advertising enough to the righteousness of Christ; by which alone we are justified before God. But I need not say more considering to whom I am writing: only give me leave to add one request, which is, that you would, twice a day at stated times of devotion, commit your souls in trust to Jesus Christ as God incarnate, in a full belief that he is able and willing to save you: do this constantly, and I am sure he will never suffer you to perish. I shall be very glad to hear often from you. I thank God, I am somewhat better in health than when I writ last; and I tell you this because I know that you will be pleased with it; that Mr. Hall and his wife are very good to me; he behaves like a gentleman and a christian; my daughter, with so much duty and tenderness as can be expressed; so that on this account I am very easy. My humble service waits on your sisters, and Mr. and Mrs. Norman;

and I heartily wish you all happiness, temporal, spiritual, and eternal: I earnestly recommend myself to all your prayers, who am,
Dear Madam,

Your obliged and most obedient servant,

SUSANNA WESLEY.

Wooten, the 5th of August, 1737.

To Mrs. Alice Peard, at her house, near the New Church, Tiverton.

ON A CHRISTIAN PROFESSION.

To the Editors.

THERE are duties of the christian life so obvious, that none who acknowledge the authority of scripture can deny them; so beneficial, that none but those who are totally blind to their own interests can neglect them. Such is most evidently the obligation resting upon every sincere believer, to assume a christian profession, by an open avowal of his faith in Jesus Christ, and attachment to his hallowed cause. That it is incumbent on all who hope to be acknowledged by the Divine Redeemer in the last great day, now to confess him before men, may be proved by the most abundant and convincing evidence from scripture. That many persist in refusing to comply with this reasonable command, live in the wilful and criminal neglect of one of the most obvious duties of our holy religion, is, alas! too evident, to need a formal proof. The attempt, therefore, will not be deemed unreasonable or superfluous, to invite the attention of the wavering and undecided to this much-neglected duty, and to point out both the obligations and advantages connected with its spiritual performance.

It is scarcely necessary to premise, that the christian profession, which it is the object of this paper to recommend, is equally re-

mote from ostentatious display on the one part, and, on the other, from that false shame, that criminal reserve, by which many are deterred from acknowledging themselves to be "on the Lord's side." There is a kind of proud profession, that usually characterizes "the hypocrite in Zion," which may sometimes be mistaken for glowing zeal, ardent love, and prompt obedience to the divine commands; but which, when analyzed, will be found to proceed from totally opposite principles. His religion perpetually obtrudes itself on public notice. All he does is to be seen of men. In the performance of religious services, he seems ever to sound a trumpet before him, lest his piety and zeal should pass unnoticed or unrewarded by the plaudits of his fellow-creatures. He proclaims aloud;—"Come, see my zeal for the Lord of Hosts." On all occasions, in all places, and amidst every social circle, he talks with fluency on religious topics, and obtrudes on every passer-by what he denominates his *christian experience*. How opposed is all this proud display, this ostentatious piety, (if terms so incoherent may be coupled together,) to the humility of the gospel, and to the character of Him who was of a meek and lowly mind; who shunned the public gaze; who sought not the praise of men; and who has commanded his disciples to cultivate a similar temper.

But is there not some danger, in avoiding one extreme, of falling into another? *Such is the conduct of those who, disgusted with the ostentation of insincere and hypocritical professors, resolve on making no public profession of faith in Christ; and who, in shunning a forward and intemperate zeal, run into the opposite extreme of a cold and criminal reserve. Because some disho-

nour the christian profession they have assumed, by their unhal-
lowed tempers, and inconsistent
deportment; because there are
those among the nominal disci-
ples of the Lord Jesus, who
give occasion to the adversaries
of the gospel to blaspheme and
triumph; they resolve to avoid
this danger, by forbearing "with
their mouth to make confession
unto salvation." But if such evils
really exist, should they not rat-
her lead to a widely different
conclusion? Should not the false
profession of some, the declen-
sion and apostacy of others, in-
duce the genuine disciples of Je-
sus to be more firm, united, and
zealous? Assuredly, at such a
period, it ill becomes the soldier
of the cross to flee—to hide him-
self in guilty obscurity—and to
forsake that sacred banner, which
is the emblem of his hope of sal-
vation!

A christian profession may be
considered as including in it an
unreserved acknowledgment of
all the essential doctrines of reve-
lation, a cordial submission to all
its precepts and institutions, and
a grateful testimony to the divine
goodness, as experienced by our-
selves; or, to adopt a form of
expression, sanctioned by the
highest authority, "declaration
to others of what God has done
for us."

The first and most obvious step
in a christian profession is the
avowal of our cordial assent to
the doctrines of revelation; not
those alone which are most com-
monly received, and which have
a degree of popularity and world-
ly reputation attached to them;
but those also which are most op-
posed to the pride of the human
heart, and against which all the
prejudices and passions of our
depraved nature rise up in rebel-
lion. There may be circum-
stances in which to do this re-
quires a considerable effort of

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christian courage. In a time of
prevailing error, when the pure
doctrines of christianity are cor-
rupted by the traditions of men;
when the essential truths of our
holy religion are controverted and
despised; or when those truths
are held in unrighteousness, and
prostituted to the vilest of pur-
poses; it is especially incumbent
on the followers of Christ, to
"stand fast in the Lord," to con-
tend earnestly for the faith which
was once delivered" by divine au-
thority "to the saints;" to "hold
fast the form of sound words,"
which we have received by inspi-
ration from God, and maintain
them with a courage and zeal
proportioned to the malignity and
vehemence with which they are
assailed. The attempts which are
continually made to modify the
doctrines of human depravity, of
salvation by grace alone, of justi-
fication by faith, and of divine
influences, so as to render them
palatable to an unhumbed and
sensual mind, so far from intimi-
dating the christian, who is fully
convinced of their truth, from
openly avowing them, should
make him yet more bold to own
his faith, and lead him to adopt
more firmly the resolution of the
Apostle; "God forbid that I
should glory save in the cross of
our Lord Jesus Christ," &c. &c.
(Gal. vi. 14.)

It is, in the next place, essen-
tial to a decided christian profes-
sion, that *all the precepts and in-
stitutions of the Supreme Head of
the church be habitually and prac-
tically regarded*. The religious
profession of many, in the pre-
sent day, is extremely loose and
general. They satisfy themselves
with moving in the train of mere-
ly nominal christians, with filling
up occasionally their places in the
sanctuary, with attending upon
the public ministry of the gospel,
and with maintaining just that
station in the religious world

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that will not, on the one hand, expose them to reproach and inconvenience, and yet which, on the other, will be sufficient to secure to them a religious reputation. Having done this, they seem to consider themselves as having proceeded far enough; at this point they halt, and manifest no inclination to commit themselves by any additional and more decided steps. But was it thus coldly and timidly, and at a distance, that the primitive disciples of Jesus Christ followed their Divine Master? Did they satisfy themselves with this species of loose and general profession? Or did they not rather walk in all the laws and ordinances of their Lord; "continuing stedfastly in the Apostle's doctrine and fellowship, in breaking of bread, and in prayers?" In like manner, if we would approve ourselves to be, what these holy men were, christians, not in name only, but in deed and in truth, it must be by a cheerful submission to all the instituted ordinances of the gospel, and a willing, unreserved obedience to all its moral and spiritual requirements.

But these, though forming essential parts, do not comprehend the whole of a christian profession. It is further necessary that a *testimony be publicly borne to the divine goodness towards us*. If, like the Apostle to the Gentiles, we have obtained special mercy; if the grace of our Lord has been exceedingly abundant towards us, should we not, like him, witness such a confession as shall constrain others to glorify God on our behalf? If any among us had an earthly benefactor, from whom we had received numerous gifts of great value, should we not be justly chargeable with ingratitude, if we manifested a reluctance, on all proper occasions, to own our obligations, and avow our attachment

to him? But how much more are *they* chargeable with ingratitude to their celestial parent and benefactor, who, after having experienced a mighty transformation, effected by the agency of the Divine Spirit, are yet reluctant to declare what God has done for them, that others may share with them in their joys and "glorify God in them." Such a profession ought, indeed, to be made with due discretion, at proper seasons, and in suitable places; it is not necessary to proclaim to the wide world what would either be utterly incomprehensible to them, or only provoke their scorn; nor is it desirable that the sacred mysteries of our holy religion, those which the Apostle denominates, "the hidden man of the heart," should be obtruded on the notice of the profane, the licentious, and the unbelieving. The scriptural rule is, to summon together those "who fear God, to tell them how great things God has done for us," and "invite them to magnify the Lord with us."

There may be, it is true, some cases in which the christian is brought to a more severe and painful test; when, like the primitive confessors, it may be required of him to advocate the Redeemer's cause before the most inveterate enemies to the gospel, and amidst hosts of furious and sanguinary persecutors. Should the age of intolerance return, (and its return is by no means improbable, notwithstanding the progress of knowledge, and the advancement of civilization;) should the profession of vital christianity again involve, as it did in past ages, not only reproach and contempt, but bonds and imprisonment, tortures, and death, the obligation would still remain in undiminished force, "with the mouth to make confession to salvation."

Even in so extreme a case, there would be no room for hesitation, no permission given to confer with flesh and blood, no excuse for guilty compliances, or criminal reserve. But, thanks be to the Father of mercies, far different is the test to which we are brought, to whom "the lines are indeed fallen in pleasant places." The utmost inconvenience to which the most decided profession of christianity subjects individuals in the present day, is that which arises from the partial sacrifice of worldly interests, exposure, in some instances, to re-

proach, and, in others, the sacrifice of private or relative feelings on the altar of christian obedience. These difficulties, however highly rated, will be felt to be scarcely deserving of a thought by those who duly estimate the obligations and advantages of such a christian profession as that which has now been described. But the consideration of these topics would extend the present paper to an undue length; they will therefore form the subject of a future communication.

PASTOR.

REVIEW OF BOOKS, &c.

Views of Society and Manners in the North of Ireland; in a Series of Letters written in the Year 1818. By John Gamble, Esq. Author of "Irish Sketches," "Sarsfield," "Northern Irish Tales," &c. pp. 423. 8vo. Longman and Co. 1819.

THE motives which prompt to the reading of a review are various; one person is desirous of information upon the subject of the work which is criticised, without intending to seek it in the work itself; another wishes to learn the opinion of the reviewer, whether it be worth reading; and a third, if it be worth the purchase. Some may have read the work, and seek a corroboration of their own judgment on its character, or additional matter adduced by the critic; and some take up a review because they like that species of literature; if benevolent, they may delight in eulogy, and if acrimonious, they are pleased with satire. Of those, to whom Ireland, its history, state, and prospects, are a matter of lively interest, and who seek, in consequence, materials for their own reflection, or the sober and sound deductions of other minds, in this sister country there are not a few. Whether the Irish know, or believe, or acknowledge it, whatever policy may have been displayed by the government of England, its people sympathize deeply with their moral and physical distresses, and ardently and practically aspire at their relief. To the readers above instanced, the work of Mr. Gamble will afford no additional intelligence:—of the moral, political,

and domestic character of the Irish, as much was ascertained before this publication as since. To those who want to know if Mr. Gamble's book, for any other object, of amusement, or edification, be worthy of perusal, we reply, that it was hard work for ourselves to get through it; and he, that asks us if he should buy it, ought first to acquaint us with the state of his purse. It is composed of four and thirty letters, and more than four hundred pages, and we were rather chagrined to find, that, instead of its present title, it might nearly as correctly be termed, "Views of the Manners of John Gamble, Esq. by Himself." The letters are dated from many different places; they are commenced from London; carried on from different stages to the water's edge, across the channel; and they terminate at Strabane. They are replete with egotism, garrulity, and irrelevance, and have very much the air of having been strung together for money, more than reputation, or original intelligence. Yet some anecdotes are novel; some illustrative of what is promised by the title; and part of the style indubitably good. We will not stop to break a lance with Mr. Gamble for every false or foolish sentiment, which he interlards with the narrative of his progression; because, as he pretends to sentimentalism and philosophy, and has embraced every opportunity to display them, our task would be insufferable and unending. At his seventh letter, he has reached no nearer to the North of Ireland than Bangor-ferry, in Wales, and he tells us that he had just parted from a nephew of the celebrated Thomas Paine.

"The young man assured me, that his uncle had not at his last moments those terrible apprehensions of a future state which were attributed to him; but he had great apprehensions of death, for he had long been in a state of great bodily weakness; and bodily weakness, as much as conscience, makes cowards of us all."

If by "us all" Mr. Gamble means Paine and himself, we will not deny his assertion: otherwise he has yet to learn that it is false, and that the noblest triumphs of that holy religion, which the wretched infidel assaulted, have been evinced in debility, prostration, and death.

Our author's head quarters are Strabane, whence he sallies forth in divers directions, foraging no doubt for something to say in his book. Among other details, he introduces one of a visit to the Holy Island, in Lough Derg; and it may be well to extract a portion as a specimen of Irish catholic pilgrimage.

"Lough Derg is a lake among these immense mountains, in which there are several little islands, one of which is called the holy one. It likewise goes under the name of St. Patrick's Purgatory; hither, it seems, the Irish pilgrims still flock from all parts of the kingdom, and are almost as numerous and zealous as ever.

"As we approached the island, we saw swarms of pilgrims performing their stations; and there was something not unpleasing in the tall gaunt figures, as, looked up to from the boat, they appeared; the varied coloured handkerchiefs, with which their heads were loosely bound, waving in the mountain wind. But, actually landed, the illusion of the scene almost instantaneously vanished. The holy spot had all the ruggedness of barbarity without its grandeur. The wild shrubs and brambles which decked the surrounding land and adjacent islands, were torn away, or trod under foot;—all was bare rock, which was not covered with a small chapel, and a few detached houses; or concealed by the crowd of pilgrims who stood or kneeled on it.

"The island is little more than an acre in circumference, and was literally strewn with the more zealous pilgrims, who, on their bare knees, performed their devotions, and moved about in ceaseless activity, and crossed each other in mazes intricate and interwolved, but I don't note regular. The hum of their voices, as they repeated their prayers, and counted their rosaries, resembled the buzz of bees, or the sound of flies on a summer's day."

Returning, our author was joined by straggling pilgrims;—

"They seemed all in great spirits, and with their hearts as light and disburthened as their consciences. Their pockets I fear were equally disburthened; for a jolly looking young man told us with a laugh, that between the prior, the boatmen, and a little offering to St. Patrick, he had not as

much left as would jingle on a tomb stone, or get him a drap of the native at Killala." p. 266.

We were about to produce another anecdote, forgetful of the restriction of space in our review department,—but the check need not be regretted. We will, notwithstanding, give the sequel.

"These poor women (two catholics in a hovel) seemed not the less civil for our not being of their religion; and as they had before given us their stools, they now brought, without being asked, my little nephew a bowl of milk. This I have no doubt was disinterested civility, for never, but once, was I solicited for any thing in an Irish cabin; and scarcely ever, let me add, did I shelter myself in a Welsh one, that money was not sought for, either directly or indirectly. We gave these poor creatures something to buy tobacco, which is here the great luxury of the poor."

We cordially agree with Mr. Gamble in the following;—

"Like all other narcotics, it in some measure renders them independent of their situation, and produces a pleasurable train of thought.—Smoking humanizes the heart, which drunkenness hardens; and I have generally found that tobacco, like tea, produces sobriety: I do not know that I ever here saw an instance of people smoking, and drinking strong drink at the same time." p. 273.

An idea may be formed of the imbecility and religious darkness of the Northern Irish, by the vanity and trivial preparations which even foreboded and impending dissolution do not suppress. This was a departing injunction of a young woman, whose chamber Mr. Gamble had entered:

"Now mind, let the bearers have head scarfs, and be sure to send shoulder ones to the clergy and doctor." p. 276.

"Scarcely was there a few years ago an old presbyterian woman that did not make up her head dress with her own hands, and lay it carefully apart, with a direction to the particular drawer, in which, when the awful hour came it was wanted, it should be found. The catholics are most interested about their wake; and that it shall be well attended, and that the company shall be well attended to. Not many years ago, a poor man, in the parish of Lifford, sent his wife, the day before his death, into Strabane, to buy candles, an important article on such an occasion. She brought out a couple of pounds of fine mould ones; and joy sparkled in the dying man's faded eye, as, raising himself on his elbow, he looked admiringly on them. 'Oh, by my troth, woman,' said he, 'they would do to wake his majesty.'" p. 277.

Mr. Gamble visits the Giant's Causeway, and returning hears a sudden firing of guns and pistols:—

"At the instant a number of men on

horseback, each carrying a woman behind him, galloped madly by, in nearly equal danger to us and to themselves. However, it was a privileged proceeding, for it was what is called, an *Infair*; or, the bringing home of a bride: and a dangerous business to bride and bridegroom it is, for the custom is to ride at full gallop, hallooing and rejoicing." p. 306.

In this work of Mr. Gamble's, there is no novel information of Northern Ireland, unless to be told that the Irish are hospitable, that they are superstitious, and that they love whiskey, be fresh intelligence. Of this work, the title is deceptive; "society" admits of many grades, and every rank has its peculiar manners and characteristics,—but of the highest nothing is said, nor of the lowest does Mr. Gamble seem to know any thing more than the shelter of a cabin from the rain, or an abode at an ale-house can afford him. His sphere of observation has been solely among the middling classes. The major portion of this volume is filled with reflections upon every subject, that, by the slenderest concatenation, is brought to his mind, whilst he is scribbling. But the most repulsive stuff in this gentleman's book is a cant of pathos,—an affectation of a deep and lively sense of the transience and nothingness of life, and its enjoyments; not that we deny the truth of this colouring; but, that we doubt the sincerity, at any rate, the benefit, of a sombre strain of moralizing, which produces no just religious effect. That such result has not attended, in Mr. Gamble's mind, will be evinced by a view of what we can gather of his religion, as well as his philosophy, from his own sentiments; and since he has dragged us from London to the Giant's Causeway, the question is not impertinent, who is he? and what is his creed? let him answer for himself. And, first, as to his religious sentiments. Speaking of a certain novel, he says; "It seemed one of those evangelical productions, which weigh girls' thoughts, words, and actions, in a balance nice as apothecary's scales; and would sagaciously regulate youth with the exactness of a game at chess." p. 29. Of a jovial friend he says: "He is an innocent and I have no doubt a religious man, though he would not serve Mrs. Hannah More as the model of a clergyman, for he is not a methodist either in manner or in speech. He holds the whole sect indeed in utter contempt, and has no greater reproach for any one, than that he is a swadler." Yet this innocent and religious man "swallowed plentiful potations of cold rum-punch," "drained the bowl in all due jollity," and "loves his bottle." *Verbum sapienti*

aut. Need we adduce, as we easily might, a whole string of such illustrations of the views and sentiments of Squire Gamble on religion? Nor is his philosophy a whit superior: he tells us that fear results from dependence of life;—knows he not, that, where death has been inevitable, the greatest courage has been displayed? We omit myriads of falsifying instances, in religious and political martyrs;—let him only read Lord Russell's account of the death of his great ancestor, (recently published.) He tells us that a good musician must be a good man; (he had just supped at Mr. Braham's,) that reading men cannot be vicious,—that Charles the First was an innocent king;—that love and laudanum are the only sources of felicity;—(p. 214.) that catholicism was essential to the civilization of the dark ages; whereas it was this very religion that darkened those ages, and civilization has synchronized with its decay, and with the progress of the reformation; (p. 262.) that labour is not productive of virtue, and that the idler are the least vicious; (p. 279.) that forgery "involves little moral turpitude;" (p. 320.) that "mystery should shroud religion;" (p. 373.) Need we say more of his philosophy? his patriotism and politics, his taste and his magnanimity, are all of a piece.—We have no room to prove this, but, if any doubt our word, Squire Gamble's work is procurable, and we may be refuted. The Northern Irish are the descendants chiefly of Scotchmen, and profess, in consequence, the Protestant faith:—yet has no comparison been drawn by our author, which from a Protestant might have been hoped, of the domestic or enlarged effects of religions so opposed to each other. We believe, that what in the 325th page he said of a particular paragraph, he might say of his whole volume, "I fear this is not in the best possible taste, but I have written it, and it must go." We have given to this review a larger space in our Magazine than the work deserves. Had a summary judgment, without proofs, been decorous, we should have thus passed it: Mr. Gamble's production is one of those works, which, in spite of their jejune and washy character, form the major portion of our narrative literature. From the facility of publication, the art of printing, like every other good, has great attendant evils. Before the invention, literature was select, because its works were diffused, and preserved, and propagated with toil, and by individual labour,—*stuff* had no great chance of circulation; and had Mr. Gamble written in the ages of papyrus and

brazen books, and tablets of stone, a copy of his production would never have crossed the channel. It is written as a dotard tells his tale, "vexing the dull ear of a drowsy man," one story produces another, by that tenacity of concatenation which marks the stories of the weak old man. The narration of a tour gives great facility of introduction to any sentiments the tourist may entertain. Blasphemy and jacobinism, obscenity and freethinking, may be slipped in charmingly.—We charge Mr. Gamble with neither, he has "no more doubt of the truth of Christianity, than that the sun was made to give light;" but his religion seems possessed of no peculiarities, of no vitality; and, but that we must believe his own assertion, we should have imagined him one of that superior school, whose disciples, if they charge not a religionist with wickedness, must yet contend that he is weak. His philosophy is wretched,—some of it possibly, as our extracts show, pernicious;—*actually*, we will hope, harmless—neither illustrative of mischievous capacities in the author, nor piquant enough to set any of his readers into a wrong train of thinking;—formed in his cranium, and flung from his pen with a rapidity equal to that in which houses, and streams, and hills, were presented to his optics in a jaunting car. In political allusion our author pretends to much caution and delicacy, yet it is easy to perceive him to be one of those sage politicians who attribute all Irish degradation to external causes and restraints: who represent an Irishman free from the common depravity of our nature; miserable, because others forbid felicity, and not from his follies or his vice;—and who think that he would realize an Utopian Elysium, if we could prevail with our frigid and unsympathizing senators to grant the emancipation of the Catholics. With all his wariness and elusion, we suspect Mr. Gamble to be little better than a radical reformer.

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*A Treatise on the Existence of a Supreme Being, and Proofs of the Christian Religion; with an Appendix. By Thomas Moir. Edinburgh. pp. 155. 3s. 6d. Lackington.*

REVIEWING the vast and unprecedented efforts of the friends of religion in the cause of truth and holiness, during the last thirty years, and marking the visible and sublime interpositions of Heaven, in crowning these efforts with success, we are by no means surprised to witness the mightiest exertions of the counteracting powers of darkness. The arch-leader of those powers has been

no indifferent spectator to the rapid progress of the kingdom of the Prince of Peace, which, he is aware, is destined, ultimately, to obtain universal dominion. He has seen, with unspeakable chagrin, that warrior, girding on the sword of his power, and riding forth prosperously. Every conquest has fed his malignity, and aroused him to the most wrathful and envenomed action. The cause of the Redeemer must expect his hostile attacks directed either insidiously or ostensibly against its interests. The issue of this great contest is involved in no uncertainty. The precise period of its continuance, we may not possess sufficient means of ascertaining: but while hope lingers on a consummation devoutly to be wished, faith realizes its unquestionable accomplishment, and rests on the infallibility of that Being, who asserts that, "To Him, every knee shall bow, and every tongue confess." All the weapons of hostility against his cause shall lie dashed and broken at the footstool of his throne, and millions of immortal souls, whom those weapons aimed to destroy interminably, grasped from the dominion of sin, and "presented faultless before the presence of the eternal glory," shall there, like the most illustrious "*opima spolia*," grace the triumphs, and display the majesty, of Him, who sits upon the throne, and proclaims his own name, "The Lord God Omnipotent that reigneth."

This prospect, which is not sketched by any illusive play of fancy, but from the sober delineations of divine truth, the friends of religion love to contemplate. It gives ardour to their zeal, courage to their exertions, assurance to their hopes, and importunity to their prayers. It is, we think, under the reviving influence of this prospect, that we look, (not indeed with sentiments of neutrality or stoicism,) but with the most undiminished feelings of heart, at the combined efforts of evil persons in the present day. We have observed, with remorse and pain, the growth in our country of that worst and most fatal of all infatuations, infidelity. The advocates of that gloomy system, (if a mass of incoherent ideas, and loose principles, deserves the name of system,) are, we feel, at once the enemies of God, of society, and of their own best interests; their efforts tend to sap the foundations of all the truth, morality, and happiness in our world;—they are deluded by the God of this world, who has blinded their eyes. But, estimating the prodigious extent of circulation given to the divine records, morally sure of the beneficial results they must produce: regarding with ineffable pleasure the fac-

that tens of thousands of our rising population are effectually preserved from the direful monster, scepticism, by the fostering hand of our Sunday schools, which have implanted the sterling principles of virtue and truth in their tender minds; and combining with these views the certain knowledge that more labourers are being thrust into the harvest; and that the exertions of the wise and the holy are rapidly increasing in every shape and every direction; we feel it utterly unjustifiable as well as impossible to abandon our confidence, or to indulge one desponding suspicion respecting the final prevalence of truth and righteousness in the earth.

The interest we feel in this subject, an interest arising from its magnitude and its importance, induces us to watch most narrowly and jealously the multi-form publications of the press, professedly on the side of truth, that we may give our caution against what appears to be "a scorpion instead of an egg," and "a serpent instead of a fish;" and our cordial recommendation to the wholesome and nourishing provisions of truth, whether presented in the shape of "milk for babes" or "strong meat for men." To the small volume now before us, we have many formidable objections, and can award but little praise. It certainly contains some statements important and correct. The information is occasionally valuable, though not in the least novel. A few of the arguments are forcible, and we think decisive. But it is by no means what it *might* have been, or *ought* to have been. The author, we should guess, could have done better, had he taken more pains, though he would still labour under the disadvantages of belonging to a corrupt communion which refuses the free circulation of the scriptures, viz. the Roman Catholic. The work consists of three parts; a Treatise on the existence of a Supreme Being; Proofs of the Christian Religion; with an Appendix, concerning the earlier opponents and defenders of Christianity. The treatise is divided into two, and the proofs arranged under seven, sections.

On the existence of a God, the author commences with some general and trite remarks respecting all arts and sciences having necessarily some well-known first principles. "So it must be," he says, as to "divine matters," and quotes Heb. xi. 6; and then remarks, that "these two principles" (that there is a God, and that he is a rewarder of those who seek Him) "are implanted by the hand of God in the soul of every man at his birth, ac-

cording to the holy prophet, 'The light of thy countenance is sealed upon us, O Lord.'" These texts, by the way, appear to us not quite fairly applied. But waving this objection, it seems perfectly inconsistent, it is arguing in a circle, to set about proving the being of a God, in a treatise professedly independent of revelation, and yet to deduce the proofs from (what is, in that case, by *hypothesis*) the volume of revelation. All such works are evidently a mere *petitio principii*. The two subjects will no doubt admit of distinct discussion, and the very division of this work seems to profess that division, and yet it is instantly lost when the author begins to write. In fact, the present state of society requires that the discussion should be distinct. We have to combat not so much with Atheism, as with Deism. To bring forward argument after argument, or rather to repeat old arguments in a deteriorated form, is not far distant from the *agere nihil*, which may cost immense labour, and yield no profit. The persons for whose use such a volume as the present is evidently intended, do not deny the being of a God, but the authenticity and inspiration of the Bible. Prove the latter, and the former is established. Or we may commence with the former, and having demonstrated the existence of a God, proceed to his perfections, and thence deduce arguments to favour the *probability* of a revelation, considering the actual condition of man; but the substantial proofs in support of the claims of the specific scriptures we hold must rest on other grounds.

Treatises on the being of a God we do not want. We have our Leclands, our Leslies, our Clarkes, our Browns, our Paleys, and a host besides. But pieces, containing plain, pointed, forcible, irrefragable arguments in favour of the truth of the Bible, cannot be brought forward in too great abundance. Not that there is any deficiency of these in works already before the public; but the cause may be promoted by the judicious selection of them, placing them in the most advantageous light, making them clear to men's understandings, and, so far as possible, making them speak to their consciences.

The second section of this treatise contains a very brief sketch of the arguments used by the heathen on the subject. This may be very useful and interesting, so far as it extends. It is instructive to the inquiring; it is gratifying to the speculative. But for the purposes of conviction, what does it avail us, after all, to know how Plato, Aristotle, Zeno, Plutarch, and others, proved the being of a God "from na-

tural and moral philosophy, metaphysics, and mathematics." We are not placed in similar circumstances with them. We have infinitely higher sources of evidence, to which we can appeal at once, and it is taking ground, we think, far too low, to begin with the doctrines and dogmas of the groves, the schools, and porches of the wise men of this world, who neither knew God, nor glorified him as God.

It is not our province to dictate to any author what line of argument he ought to pursue; but we must be allowed to remark, that this part of the work before us, is not, we think, calculated to answer any valuable purpose. It contains nothing new or striking; it has no beauty or neatness of style to recommend it. It is rather too learned (at least it aims at being learned) for the illiterate; and it is much too concise and common-place to serve even as an *exposition* to those familiar with its topics.

The third section, "On religion in general," informs us, that "the acts of religion are various: some internal; as devotion and prayer: others, external; as adoration, worship, sacrifice, oblation, and vows, which are protestations of the mind." Here is evidently confusion of ideas; and we leave our Protestant readers to form their ideas of what else.

In the author's brief remarks respecting the "foreknowledge of the christian religion," under the preceding dispensation, we partly agree. "They said, *Virgo concipiet*; we say, *Virgo concepit*." "They had sacrifices and ceremonies that prefigured his (Christ's) coming; we have a sacrifice and sacraments, that imply his being come." Here we pause: if the author mean the one sacrifice of Christ upon the cross, we unite with him, and we will not dispute about the two institutions of baptism and the Lord's supper, which he may mean by sacraments; but we rather think he had a different meaning, and that his views were, at the time, at the sacrifice of the mass, and among the sacraments of confirmation, penance, matrimony, &c. of which there is nothing in our Bibles.

His quotations from the scriptures are often very inappropriate, and can produce no conviction in an intelligent mind, guided by the sense rather than by the sound. The Roman Catholic version is of course appealed to. We had marked many parts of the volume for animadversion, but they are really not worth it. One can scarcely forbear a smile mingled with pity at the weakness of a man, even of a Papist, who

thinks he can impose on the credulity of his readers by such remarks as these; "that the Saviour should be presented by his mother in the temple." Mat. iii. 1. "As to the first and principal point—the exact period of Christ's coming into the world, it is to be observed, that by the consent of all writers, Pagan, Jewish, and Christian, Jesus was born on the 25th of December, in the end of the forty-first year of the reign of Augustus." "The very same day Christ was born in Judea, Augustus issued an order at Rome, that no man should call him Lord." "As to the manner of our Lord's conception, &c. the innocent age of the Blessed Virgin, who, it is proved by St. Augustine, and the ancient fathers, was not then fourteen years, renders it altogether improbable that she would invent such a story herself." "The Evangelists are foretold, in Ezekiel i. 5. under the figure of the four living creatures." And for one hundred and fifty-five small pages of argument exceedingly ill-managed, of typographical execution equally wretched, of names and dates containing a mass of blunders, (the list of errata given not correcting one half,) the price is three and sixpence. The Rev. T. H. Horne's little piece, just published, entitled, "Deism Refuted," price one shilling, contains at least one hundred times more substantial merit, argument, and truth.

*Sermons on Practical Subjects; by William Barlass, with the Correspondence between the Author and the Rev. John Newton. 1 vol. 8vo. pp. 607. America. London: Souter.*

AMOR PATRIÆ is a theme which has been celebrated in all ages, and among all nations, rude and polished. The gentle touching of this chord has awakened every sensation, and given vibration to every active tone in the poet's soul. The very words have conveyed a sort of magic charm to the hero's heart, when roused by the powerful sounds of war; and have inspired him with unconquerable valour, amidst daring and terrific scenes. And not unfrequently has the motto been employed, as an artful and imposing disguise, to hide the corrupt avarice and lawless ambition of the intriguing and disaffected; and to screen from public infamy the unjust political schemes of some crafty statesmen. And well would be it for society, were these the only instances in which vice, hideous in its native form, has been palmed upon the world, under the specious name of some admired virtue. That the "love of one's country" is a virtue requires no argumentative proof, nor detailed

illustration. But like all other virtues it has its boundaries, circumscribed by which it appears to advantage, but transgressing which, though it may for decency's sake retain a hallowed name, it generates and circulates all the mischiefs of the most direful calamity. *Corruptio optimi pessima*.

In no case, perhaps, is it more silly or more despicable than when it regards, with the jealous eye of hostile rivalry, the growing celebrity of other states and nations,—rising in their intellectual, literary, moral, and civil character. While the discovery of sterling and increasing worth abroad stimulates to every manly exertion to excel at home, “the love of our country” is virtuous and noble;—but if it can only make its survey to depreciate the one, in order to magnify the other, it is ungenerous, mean, and contemptible. A true dignity of mind scorns to debase that which is “lovely,” and worthy of a “good report,” merely because it is an exotic. The mass of mankind is viewed as constituting one family, and the welfare of the whole as secured by the improvement of all its branches. The genuine philanthropist, “and the lover of his species,” will hail virtue, truth, science, and merit, wherever they are found, and with an equal and delightful glow of soul will place the well-deserved wreath on the brow of the Asiatic, or European, the long-despised African, or the long-rivalled American.

To these cursory observations we have been naturally led on opening the volume now before us. It stands among the earliest works we have yet noticed of the trans-atlantic states. True, the author of it was a Scotchman, and the contents of the volume in their original form were composed in Scotland. (And let Scotland have her meed of praise.) But the author emigrated,—he settled in New York;—there he lived nearly twenty years, and in America these sermons have been published; and are now sent forth to the world, recognized and recommended by American divines. We conclude, therefore, the work is sufficiently naturalized to claim all that it can claim, and receive all the treatment it is destined to receive, as an American publication.

It is a work which unquestionably contains its excellencies, but not without its faults. We wish to say all we can in its favour, but cannot allow it to pass through our hands without a few strictures, not originating in any “national antipathies,” but in love and respect to the great cause of evangelical religion. We sincerely wish there had been no cause of complaint, then there would have been no just ground for

any remarks that could excite a suspicion of “national partiality.” But—“*quæ cum ita sint*,” we must endeavour to blend fidelity and leniency.

The worthy author, Mr. Barlass, has finished his labours, and entered into his rest; he is alike insensible to our praise or censure. His publishers are alone responsible for the appearance of the work. The volume commences with a preface, sufficiently laconic. This was drawn up by Mr. Barlass himself, and dated 1797, Whitehill, Scotland. A brief sketch of the author's life follows, sufficiently brief, consisting of little more than three pages, signed by the three names, P. Wilson, Alexander MacLeod, and J. B. Romeyn. From this it appears, that in the year 1797, Mr. Barlass emigrated to New York, “where for two years he undertook the tuition of boys in the classics; and then till 1817, the year of his decease, he pursued the business of a bookseller and stationer.” He had, when young, entered the ministry, in connexion with the Antiburgher Seceders, “but the circumstances which led to a separation from his congregation, and which produced his emigration, are not material to the reader,” says the brief sketch of his life, as “the sermons must be tested by their own intrinsic merit.” We confess this is a point on which we expected some remarks, for the sake of the author's credit, as a good man, and “a good minister of Jesus Christ;” and especially as it forms a considerable topic in the correspondence at the close of the volume.

The body of the work follows, consisting of twenty-two sermons on “practical subjects,” on thirteen texts, and occupying about 500 pages. The subjects are Christ's ascension. *Anathema Maranatha*. Gift of the Holy Spirit, Luke xi. 13. The terror of the Lord, 2 Corinthians v. 11. The tongue of the learned, Isaiah l. 4. Judas betraying Christ. God's people his jewels. The titles brought into the storehouse, &c. Malachi iii. 10. Character and condition of the slothful. Satanic temptations, 1 Corinthians x. 13. Paul knowing in whom he had believed. The word of the Lord unto Zerubbabel. The headstone brought forth with shouting.

In the discussion of these subjects, we frequently meet with what is highly pleasing and interesting, and we think abundantly calculated to promote the immortal welfare of the hearers, when first delivered, and now of their readers. The sermons are largely supplied with quotations from the scriptures, often introduced in the most apposite and happy manner. They are fraught with evangelical sentiment, and obscen-



red by "no parade of words, and studied ornament of diction." But they are exceedingly unequal in quantity of thought, and energy of expression. The whole are characterised by an apparent air of carelessness in the composition. The truth is stated, and this we frankly acknowledge is with us by far the most material point; but in guarding against the false decorations of rhetoric, in stating that truth, the opposite extreme should have been avoided. Truth and good taste are by no means incompatible. Had it not been expressly asserted, that the sermons were carefully written out by the author for the press, we should have guessed them to be (excepting the plans which bear marks of study) good, warm-hearted, extemporaneous effusions, taken down in short hand, and published from the notes. We refer, chiefly, to the composition, which, without affecting "refinement," might have been much improved. Many of the expressions which would appear easy and familiar in the pulpit, are far too colloquial for the press. Common words and common thoughts often gather force, they become "words that glow, and thoughts that burn," by the fervent animation, the impassioned ardour of the speaker on delivery, but are found cold and unimpressive, when soberly read by an individual in his parlour. The voice, gesture, person, and local circumstances of a preacher, and the aroused and excited state of feeling of an auditory, combine to give effect to public effusions; but these extrinsic circumstances are lost in the press, and the effusions remain "to be tested by their own intrinsic merit."

These discourses would afford numerous illustrations of the above remarks. A fine passage sometimes strikes the mind,—a noble sentiment, and well expressed in the commencement, and then just as you are aroused, and all eager to catch something indefinitely grand and sublime in the close—*desinat in pincem*—you experience all the keen disappointment of a lamentable falling off. Thus speaking of the ascension of Christ from Mount Olivet, the author remarks; "Here was no possibility of deception, as his ascension was slow and gradual, and the eyes of the beholders steadily followed him—rose as he rose—till the faint eye, *fung backwards in the chase, was quite disabled*."

Some very harsh and awkward expressions occur, some tautologies, and many provincial phrases. Such as "their hearts were bettered;"—"they were to recollect, carefully consider, and never forget;"—"the great and running promise;"—"distinctions which bulk so much;"—"once man, by the rule of con-

traries;"—"Christ teaches the art of begging;"—"hotly pursued by the law, they thirst for water;"—"poring on his condition;"—"almost quite dry," &c. "To open up," appears a very favourite phrase.

In general, the divisions are too numerous, being from twelve to twenty-six in a discourse. The sermons contain nothing that is strictly polemical, and therefore little or no discussion. They are didactic, and consist chiefly of short pointed observations, often very striking, and often very common place. They are called "practical," but among a very large class of religious professors "in our country," they would be called, and perhaps more correctly, "experimental." The texts are discussed in the way of observations, and application to the supposed different classes of hearers. The remarks are often moral, generally useful, but not always natural. The doctrine is sound, thoroughly Calvinistic, and boldly asserted. We shall give a few passages as examples, and leave our readers to form their own judgment; many more were marked to extract, but want of room forbids. They evidently breathe forth a most pious spirit, an acquaintance with the scriptures, and an aim to establish and comfort the people of God.

On our Lord's ascension, Mr. Barlass observes;

"As with Christ, so with his disciples, the cross is the way to the crown. He drank of the brook in the way, and lifted up his head; and so shall they. His ascension of itself taught them this lesson, and it was peculiarly evident from the place from which he chose to ascend—Mount Olivet. There he lately gave a proof of his humanity and sinless infirmity, and amazing love to sinners, when bearing the wrath of God, he sweat great drops of blood; now, in the same place, he gives a proof and display of his divinity in ascending. There lately he was not only in an agony, but suffered the greatest ignominy; there the band of soldiers came to apprehend him; and in the very same place where his enemies seemed to triumph, he led captivity captive, and completely triumphed over them all. The same mount gave him a passage both to the cross and to the crown. From the place where Christ suffered God's wrath, he chose to ascend to sit down at his right hand; and, in the very place where his friends saw his greatest distress, they also saw his glory. Places are to us, what God makes them; and what is now a place of weeping, may, in a little time, be a place of triumph." p. 13.

On being destitute of love to Christ, Mr. Barlass says;

"The want of love to Christ subjects to the curse, as well as positive enmity, with



all its dreadful effects. It is not said, if any man *hate* Christ, but if any man *love* him not, let him be anathema. We do not mean that there can be want of love without positive enmity. These are inseparable, or rather different degrees of the same thing, and there is no medium between loving and hating the Redeemer. The Holy Spirit expresses himself in this manner to warn all, and assures them, that though their opposition to Christ may not have discovered itself to others, or have been felt by themselves, yet, if they have not positive love to him, they perish with his worst and most avowed enemies," &c. p. 42.

The sermons on the "terror of the Lord," contain some very appropriate remarks;

"Shall all be there that day? Yes, all who ever were, are, or shall be—all, from the highest to the lowest. The haughty monarch, who in this world was screened by the pitiful maxim, 'the King can do no wrong, and is not accountable,' will find such language of no avail at that tribunal. There he must account for the lives and property of those over whom he reigned, and thousands slain at his instance will stand as ready proof against him, cursing the day when, to gratify his ambition, they sported with death, and were hurried to the dread tribunal:—

'Cut off even in the blossom of their sin; No reck'ning made, but sent to their account With all their imperfections on their head.'

Then every motive for beginning and continuing the scourge of war will be weighed in an equal and unerring balance. Then he will find what he might have known before, that 'Tophet is ordained of old; yea, for the King it is prepared.' The crafty statesman and politician too must be there, and all his measures shall be measured again by a rule which seldom occurred to him! The oppressor, too, and the oppressed, shall be there," &c. p. 128.

The sermons on Judas betraying Christ are highly forcible and interesting. The outlines are boldly drawn. It is remarked:—

"1. Such is the power of sin in the ungodly, that though long confined, it commonly bursts forth, and breaks over all restraints.—2. Christ perfectly knows he forbears all that his enemies either intend to do, or will actually do against him.—3. The more Christ does by plain warnings, and other means, to prevent the sinner from sin, and especially some enormous crime, Satan does the more to urge him on, and forward the perpetration. Often when some crime, awfully wicked, has been devised and concerted, and the time fixed for the commission at hand, there has been an amazing struggle in the sinner's heart. His fears have been awakened, the dreadful consequences have presented themselves, and filled his mind with horror. Conscience makes the last effort, and loudly urges to desist. Greatly agitated, one moment he

resolves to drop his horrid crime, and the next he determines on the commission. Now he inclines to one side, then to the other. In this critical juncture, Satan doubles his diligence, plies every temptation, and vehemently urges him on. At last he prevails, and the crime is perpetrated."

Speaking of the resurrection;

"The souls and bodies of the ungodly shudder at the thought of meeting. With wrathful and jealous eye they look on each other in the odious and infamous light of a seducer, tempter, informer, and tormentor, which has exposed each other to endless ignominy and misery beyond all conception. The very thought of suffering together, and undergoing joint punishment, aggravates their torment, and adds fuel to the fire. They would almost rather associate with the old serpent than with one another. The very sight of each other reminds them of their former opportunities, and the cause of their present irremediable situation. Opposite, beyond expression, is the case of the redeemed; in this world their souls and bodies mutually shared in sorrow and consolation. Like old friends, after a long separation, and brought together in the happiest circumstances, a recollection of all their former scenes, in which each bore his share, and acted his part, will be remembered with unutterable satisfaction, and be the ground-work of unceasing pleasure." p. 209.

The twenty-first sermon is the most spirited in the volume, "Not by might nor by power," &c.

"1. The Redeemer's work does not depend on legal authority. The highest authority, without the assistance and blessing of the Lord of Hosts, can never make religion prosper. Let it be enjoined by laws, ever so numerous and excellent, it will not flourish without the Lord's blessing. Like the Lord's people of old, the doctrines of grace have often prospered in proportion to their oppression. The powers and princes of this world have been more frequently hurtful than helpful. Ignorant of the Lord of glory, they have oftener crucified him than paid him homage. Many times have they rejected his doctrines, but seldom received them. Their hostile attempts have been equally hurtful in opposite extremes. Their smiles have produced multitudes of apostates, and their frowns have kindled the furnace and flames of persecution, &c.—2. The Redeemer's kingdom and interest are not supported by external force, and the courage and prowess of armies. As members of civil society, Christians are entitled to the same rights with others. Their religious profession should neither interfere with, nor invalidate their natural rights. They may plead them, and should never be deprived of them. True religion may make men better citizens, but cannot make them worse."

The last sermon, on bringing forth the top or head stone, presents an encouraging view of the completion of God's spiritual temple.

"Bringing forth the top stone is the perfection of the work. This is a copious theme, including many precious articles. Every believer must receive the last blessing on ordination and providential dispensations. The last degree of grace must be bestowed here, and the heavenly crown hereafter. All his people must be delivered from the least remainder of sin, and from its in-being. They must be made perfect in holiness, and fully conformed to himself. Putting in the topstone includes the conversion of the last elect vessel, and meeting him for glory; the winding up of providence to the church below, and translating her from earth to heaven; the resurrection of the dead, and the reception of the saints into glory. Nothing will be left undone of all that he has purposed and promised, or which is requisite and beneficial to his people."

The correspondence between Mr. Barlass and good old Mr. Newton occupies about 100 closely printed pages; and consists of five from the former, and twelve from the latter. Mr. Barlass commenced the correspondence, (and was then living in Scotland,) intrusting to be favoured with some of Mr. Newton's letters, acknowledging the spiritual benefit he had received from his printed works, and containing a very fair proportion of what, we think, Mr. Newton's modesty and humility would place to the account of unnecessary, if not, fulsome compliment. However, when all the formality attending the formation of an acquaintance between two strangers, "by post," is over, the letters become interesting; and are, what epistles should be, *familiar*. Mr. Barlass's are valuable for the very excellent sketch they contain of the state of religion in Scotland at the time, and for their explicit, though short account of the rise and progress of the Burgher and Antiburgher secession.

Mr. Newton's letters will, we are sure, be valued by all who knew and esteem the works of that excellent man. They are quite in his own style, perfectly frank, easy, simple, pious, and sensible; thoroughly characteristic of the writer. Speaking of himself at Olney, he says;—

"My superiors in the church leave me at full liberty to preach and manage within my own parish as I please. The bishop usually comes into the neighbourhood once in three years; the archdeacon annually. At those times I wait on them, answer to my name, dine with them, and then return home. And this is all the weight of church power that I feel. Except for about four days in three years, I know no more of a superior, than if I was an archbishop myself."

On reading this, we could not help thinking, then of what use are all these

spiritual superiors? On Mr. Newton's own showing, what good do they ensure to the church of Christ? To be sure, they occasioned Mr. Newton some good dinners now and then, and so far they might be useful, but how much farther, it remains to be explained.

The following is exactly Mr. Newton;

"I wish you in your next to help us to form an idea of your person and situation. Is it an impertinent curiosity, or the effect of regard, that we want to know whether you are tall or short, fat or lean, married or single, of what age, and how long you have been walking Zion-wards? In these points, and twenty other et-ceteras, you may gratify us if you please, when you have leisure."

His remarks at page 546 are very good:—

"Death, as you observe, is a solemn subject, and the dying hour will be a solemn hour. In our common trials we derive some support and encouragement from our past experience. But no part of our past experience can help us to form a right conception of what it is to die. It will be a perfectly new circumstance, quite different from all we have known before. In vain we employ our imagination upon this point; we can perhaps realize to our thoughts the moment before death, but how we shall feel, and to what we shall be introduced the moment afterwards, is inconceivable. There, thought fails, the mind shudders and starts back, as from the brink of a precipice. That wonderful union between soul and body must be dissolved, but at present, the soul is at a loss, how it will manage when deprived of those organs which have hitherto been the inlet of all its perceptions." p. 546.

These letters contain many most excellent observations and directions and encouragements to young ministers on the delivery of their sermons; equally condemning the laborious method of learning them, so as to repeat them from memory, and the cold, idle, heartless way of just reading them off to a congregation. They contain also some judicious remarks on various authors recommended to Mr. Barlass, and some good advice to ministers troubled with "nervous disorders." In short, the christian, the student, the preacher, the pastor, may all derive advantage, and we hope will, from this valuable addition made to the stock of "Mr. Newton's letters."

There are a few typographical errors, and especially in the *Latin*, in the correspondence, which require correction. *Vide* 503, 508.

*The First Principles of Religion, collected and arranged as a Help for those who are Unskilful in the Word of Righteousness.*

*teousness, and as a Memorial for the Teachers of Youth. By Joseph Gibb, Minister of the Gospel in Banff. 12mo. pp. 190. Price 2s. 6d. Printed by D. Chalmers and Co. Aberdeen. Sold by the Booksellers in London, Edinburgh, Glasgow, &c. The 2nd edition, enlarged. 1819.*

We are never jealous of religious catechisms, unless when appealed to as the standards of public belief, and as the accredited organs of ecclesiastical uniformity. While they are employed simply as the vehicles of useful information, without deriving any adventitious authority from the suffrages of congregated bodies, and without any attempt to violate the sacred rights of conscience, by the demand of subscription to their tenets, we cordially welcome them, according to their intrinsic merits, as an acceptable addition to the christian literature of the day. We can even go much farther than this, and state it as our fixed opinion, that catechetical exercises, when conducted upon scriptural principles, are most eminently calculated to facilitate the acquirement of religious knowledge, and to infuse into the human mind a certain tone of restless inquiry after divine truth, which we in vain attempt to communicate by instruction of a more didactic form.

In the best days of the christian church, while as yet apostolic usage was fresh in the recollections of the faithful, while as yet no unnatural union had been formed between the altar and the throne; the effective method of training the minds of youth to a state of christian maturity, by means of simple and well-adapted interrogations, obtained universally; and a distinct order of men existed, to whom the honourable name of *catechists* was appropriated. Perhaps it is not hazarding a speculation merely, when we suggest the probability, that the "teachers" of whom the Apostle Paul speaks, as the gift of an ascended Saviour, in the fourth chapter of his Epistle to the Ephesians, were appointed to the familiar, but delightful, task of conducting the minds of the rising generation, by a series of elementary and interesting questions, to the truth and evidence of the christian faith. Be this as it may, no sober reflector can dispute the legitimacy of this mode of augmenting the sum of scriptural knowledge; much less its peculiar adaptation to the circumstances of the young and untutored mind.

In some of the reformed churches, regular diets of catechising have been observed, with no ordinary tokens of

success; and the universal prevalence of such a system might be hailed as an auspicious era in the history of christianity, as a pledge of happier years to the church, and, perhaps, as the dawn of that blessed day, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." It is a well-known fact, that the far-famed acquaintance of our brethren in the North with religious truth, is, in a great measure, attributable to that excellent plan of catechizing which, more or less, obtains among the different denominations of professed christians, of which the population of that country is composed. And is it not a lamentable circumstance, that, with the accumulated experience of ages to guide their deliberations, they should be found to decline in their attachment to a system, to which, under the blessing of the Most High, they owe so much of that moral glory, which, like a bow of promise, yet encircles their land? We cannot help expressing an anxious hope, that should some of the clergy of the national establishment grow lukewarm in the discharge of this interesting duty, the various bodies of Dissenters may emulate the noble examples furnished them by the fathers of the Scottish church, and that generations yet unborn may be taught to pronounce with filial veneration the sainted names of Knox, of Henderson, of Rutherford, of Gray, and of Boston.

These reflections have naturally occurred to us, while examining the pages of the respectable work before us. We are not surprised to find that its author is a Scotsman. It bears all the marks of coming from a quarter, where the interrogatory method of communicating information is duly appreciated; and we are happy to say that the character for sound sense and scriptural theology, which Scotland has so justly earned, is not likely to suffer by the present publication. Mr. Gibb introduces himself to the notice of the public, by no lofty pretensions; he calls his book "*First Principles*," and addresses it to the "Unskilful." But we venture to assure our readers, that they will judge very erroneously, if, from looking at this modest title, they should lay aside the work, and consider it as fit only to engage the attention of children. Within the narrow compass of a hundred and eighty duodecimo pages, there will be found a body of sound and well-digested divinity; in which every distinct statement is judiciously supported by an appeal to the sacred oracles. Although the author has evidently written with a view to the improvement of youth, we make no scruple

in saying that the more advanced in christian knowledge and experience may read this little production with profit and delight. Here there is no overwhelming effort of genius, no sprightly sally of imagination, no sudden turn of wit, no affectation of originality either in sentiment or language; but in the absence of these qualities, we are gratified by the discovery of others far more useful and permanent;—we are fed with knowledge, and refreshed with piety;—we are conducted beside the still waters of the sanctuary, and feel that the ground on which we stand is holy; our understandings are enlightened, while our hearts are improved; and when we close the unassuming volume, it is with the firm conviction that its author, like another Apollos, is “mighty in the scriptures.”

Did our limits permit, we should feel great pleasure in furnishing the public with numerous specimens of Mr. Gibb's talents for illustrating the word of God, in the form of question and answer. But we confess the difficulty of making an appropriate selection, in the midst of so much excellence; and were it not customary in offering strictures upon any work to allow the author to speak for himself, we should content ourselves in the present case by simply recommending to our readers the speedy purchase and careful perusal of these “First Principles.” If, in compliance with general usage, however, we make a selection, we wish it distinctly to be understood, that we do it, more with a view to furnish a sort of pledge as to the description of sentiments to be found in the publication before us, than as a fair exhibition of the general character of a work, which, after all, must be examined as a whole, and received in the dependency and harmony of its different parts, before its real value can be fully ascertained.

To question *sixty nine*, viz. “What is the foundation of a sinner's right or title to Christ, and the benefits of his mediation?”—Mr. Gibb makes the following reply.

“The right that sinners have to Christ and his salvation, is founded, not on any personal merit, or preparatory qualifications of their own; but,

“1. On the divine commission and general office of Christ, as the Saviour of the lost and unworthy.—1 John iv. 14. John iv. 42. iii. 17. Matt. xviii. 11. 1 Tim. i. 15.

“2. On the general exhibition of Christ and his salvation in the gospel, as the free gift of God to perishing sinners.—John iii. 16. iv. 32, 33. 1 John v. 11. Acts xiii. 38.

“3. On the unlimited calls of the gospel, by which sinners of every description are invited to come to Christ for salvation, and assured that none who come shall be rejected or put to shame.—Isa. xlv. 22. lv. 1.

Luke xiv. 17, 23. Matt. xx. 2, 3, 9. Rev. xxii. 17. John vi. 37. Rom. ix. 33.

“4. On the earnest importunity with which the Lord persuades sinners to accept of his great salvation. He graciously condescends to stand at the door, and knock, and wait to be received by them; he kindly expostulates with them respecting the vanity of their carnal pursuits, and calls them to reason with him concerning their best interests; he intreats them to be reconciled to him on the ground of his redeeming love, and confirms his willingness to receive the guilty into favour, with his sacred oath.—Rev. iii. 20. Isa. lv. 2. i. 18. 2 Cor. v. 19–21. Ezek. xxxiii. 11.

“5. On the positive authority of God, who commands men to believe in his Son as a thing peculiarly acceptable unto him, and denounces vengeance upon unbelievers for making him a liar.—1 John iii. 23. v. 9, 10. John vi. 29. iii. 18, 33, 36.

“6. On the striking examples of the Lord's kindness in saving the chief of sinners, which have been recorded for the express purpose of proving that he delights in showing mercy, and to encourage those that are ready to perish to apply to him for salvation.—Luke v. 27–32. vii. 36–50. xv. 1–10. 20–24. xix. 2–10. xxiii. 30–43. 1 Tim. i. 13, 16.”

Such scriptural views as these cannot fail to commend themselves to every sincere lover of apostolic truth; they constitute the basis of a sinner's hope; and embrace, in few words, an epitome of the entire gospel of peace. The answers, also, to questions, *six, thirty-four, thirty-five, thirty-six, thirty-seven, forty, sixty-eight, seventy-one, eighty-seven, ninety-four, and one hundred and twenty-three*, we consider as possessing much excellence. If any one wishes to see the relative duties distinctly stated, and faithfully enforced, by an appeal to the sublime motives of christianity, he will find his labour abundantly rewarded, by examining what Mr. Gibb has said on this much-neglected, and, in some respects, delicate subject.

We have seen but little in this volume to which we are disposed seriously to object. In the answers to some of the questions, there is a degree of prolixity, somewhat tiresome to a southern reader, if not rather exhausting to the sturdy patience even of a Caledonian. We question, also, whether, in some cases, Mr. Gibb has not multiplied divisions without distinctions; although we are fully aware, that, in a work like the present, it is difficult to avoid this fault. Should a third edition of “The First Principles” be called for, we are of opinion that the book might be considerably improved by a division into regular sections, and by the addition of a chapter of contents. Much of that apparent diffusiveness which now attaches to the work, might, by this slight alteration, be completely obviated. Mr.

Gibb's idea, under questions *thirty-seven* and *one hundred and twenty-five*, of the *invisible reign* of departed saints with Christ during the Millennium, is one which we do not recollect to have met with before. We will not venture an opinion on the subject. To say the least, it is a pleasing speculation; and, as far as we at present see, it is one perfectly harmless.

Upon the whole, we sincerely thank

Mr. Gibb for the additional help he has afforded us in the devotional study of the Holy Scriptures, by the publication of these "First Principles;" and we cordially wish that the work may realize a circulation proportioned to its merits. We commend the author for the diligence with which he has searched, and the fidelity with which he has applied, the word of God.

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## LITERARY INFORMATION, EXTRACTS FROM SCARCE BOOKS, ANECDOTES, &c. &c.

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### *North American Indians.*

"THE Indians confess that when they first saw the Whites, they took them for beings of a superior kind. They did not know but that they had been sent to them from the abode of the Great Spirit, for some great and important purposes. They, therefore, welcomed them, hoping to be made happier by their company. It was not long, however, before they discovered their mistake, having found them an ungrateful, insatiable people, who, though the Indians had given them as much land as was necessary to raise provisions for themselves and their families, and pasture for their cattle, wanted still to have more; and, at last, would not be contented with less than the *whole country*. 'And yet,' say those injured people, 'these white men would always be telling us of their great book which God had given them; they would persuade us, that every man was good who believed in what the book said, and every man was bad who did not believe in it. They told us a great many things which they said were written in the good book, and wanted us to believe it all. We would probably have done so, if we had seen them practise what they pretended to believe, and act according to the *good words* which they told us. But no; while they held their big book in one hand, in the other they had murderous weapons, guns and swords, wherewith to kill us poor Indians. Ah! and they did so too, they killed those who believed in their book, as well as those who did not. They made no distinction!'"—*Hackewelder's History.*

### *Anecdote of a Negro Prince.*

IN the most flourishing period of the reign of Louis the Fourteenth, two negro youths, the sons of a prince, being brought to the court of France, the King appointed a Jesuit to instruct them in letters and in the christian religion, and gave to each of them a com-

mission in his guards. The elder, who was remarkable for his candour as well as his ingenuity, made great improvement, more particularly in the doctrines of religion. A brutal officer, upon some trifling dispute, insulted him with a blow. The gallant youth did not offer to resent it. A gentleman, his friend, took an opportunity to talk with him that evening upon his behaviour, which he told him was too tame, especially in a soldier. "Is there, then," said the young African, "one revelation for soldiers, and another for merchants and gowmsmen? The good father to whom I owe all my knowledge has earnestly inculcated forgiveness of injuries to me, assuring me that a christian was by no means to retaliate abuses of any kind." "The good father," replied his friend, "may fit you for a monastery by his lessons, but never for the army and the court. In a word," continued he, "if you do not call the colonel to an account, you will be branded with the infamy of cowardice, and have your commission taken from you." "I could wish," answered the young man, "to act consistently in every thing; but since you press me, with that regard to my honour which you have always shown, I shall endeavour to vindicate that honour in the manner your etiquette requires; although, before, I must own, I gloried in forgiveness, as the victory of reason over passion, and as a christian virtue." He immediately desired his friend to go, and appoint the aggressor to meet him early in the morning. Accordingly they met and fought; the brave youth disarmed his adversary, and compelled him to make a public acknowledgment. This done, he threw up his commission, and desired the king's leave to return to his father. At parting, he embraced his brother and his friend with tears, saying, he did not imagine the christians had been such unaccountable people; and that he would not believe their faith was of any use to them, if it did not influence



their conduct. "In my country," said he, "we think it no dishonour to act according to the principles of our religion."

#### Anecdote of Reynolds.

A LADY applied to the late philanthropist of Bristol, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken; we do not thank the clouds for rain. Teach him to look higher, and thank HIM who giveth both the clouds and the rain."

#### Lord Bacon; Doctors Young, and Hartley on Infidelity.

"WHAT is truth?" said scoffing Pilate, and would not stay for an answer. Certainly, there be, that delight in giddiness, and who count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting; and though the sects of philosophers of that kind be gone, yet there remain certain disconcerting wits, which are of the same vein; though there be not so much blood in them, as was in those of the ancients. But, it is not only the difficulty and the labour, which men take in finding out of truth, nor again, that when it is found, it improveth upon men's thoughts, shall bring *lice* into favour; but a natural, though corrupt love of the *lie* itself." *Lord Bacon.*

"Weigh, and weigh well the wondrous truths I have in view; which cannot be weighed too much: which the more they are weighed, amaze the more: which, to have supposed, before they were revealed, would have been as great madness, and to have presumed on, as great sin, as it is now madness and sin not to believe. Such precious and beautifying news is brought us by *Revelation*: that Revelation, which is rejected and despised by those who affect to be thought wisor and happier than the rest of mankind." *Young.*

"The evidence for the christian religion seems to be so clear and strong, that no person who is previously qualified by benevolence, piety, and the moral sense, can refuse his assent to it. But if the christian religion be true, it must be of great importance; and if of great importance it is a duty of natural religion to inquire into it. As who determines it is of no importance, determines at once, that it is false. But it is too evident to all impartial observers, that those who disbelieve, or affect to disbelieve, have not made a serious, accurate inquiry; such a one as they would make about a worldly concern of moment; but content themselves, and endeavour to perplex others, with general objections, mixed, for the most part, with ridicule and railery;—things that are manifest hindrances in the search after truth; and it may be of some use to observe, that notwithstanding the great prevalence of infidelity in the present times, it is seldom found to consist with an accurate knowledge of history, sacred and profane, and never with an exalted piety and devotion to God. Should any unbelievers think this censure too severe, let him examine his own heart." *Hartley.*

#### Christ's Procession to the Temple.

"THE whole of the city was agitated, saying, 'Who is this?' The attending disciples could be at no loss for an answer. Which of the prophets had not put it into their mouths? 'Who is this?' Ask Moses, and he shall tell you, 'The Seed of the woman who shall bruise the serpent's head;—Ask your Father Jacob, 'The Shiloh of the Tribe of Judah; David, 'The King of glory; Isaiah, 'Immanuel, — Wonderful,—Counsellor,—Mighty God,—Father of the Ages,—Prince of Peace; Jeremiah, 'Righteous Branch; Daniel, 'The Messiah; John the Baptist, 'Lamb of God,—The God of the Prophets,—My Beloved Son in whom I am well pleased; The Devils, 'The Holy One of God.' On no one side hath Christ left himself without a testimony."

*Bishop Hall's Contemplations.*

## EPITOME OF MISSIONARY TRANSACTIONS.

(Continued Quarterly, and embracing all Protestant Missionary Societies in the World.)

### SOCIETY OF THE UNITED BRETHREN FOR THE FURTHERANCE OF THE GOSPEL.

**LABRADOR.**—From *Hopedale*, the Missionaries write with great satisfaction of the progress of the Gospel among the Esquimaux. "We have seen," say they, "many instances of the faithful leading of the Holy Spirit, and of his work in the hearts of the Esquimaux, particularly in the return of many to the good Shep-



herd from whom they had strayed." "In February, (1818,) we perceived, among our Esquimaux, a new awakening, and much earnestness to make their calling and election sure." The congregation consists of about 100 adults.

A similar account comes from *Nain* and *Okkak* in this country. At *Nain*, the whole number of Esquimaux on the settlement is 196, of whom 155 are members of the congregation. At *Okkak*, 237 residents; of which 178 are members.

**CAVE OF GOOD HOPE.**—The work of the Lord is gradually proceeding at *Graceland*, in this colony. The converts appear to be steady in their profession, and to be distinguished for great simplicity. One of the Hottentots observes: "Formerly, I found much to praise in my own character and behaviour, and a great deal to blame in the conduct of others. But this only showed my blindness; and, blind as I was, I thought I might appear just before God; yet I always remained unhappy in my heart. Oh, that I might know myself as the chief of sinners; then I should enjoy more of his grace, and be more happy!"

At this place, a new building is erected for worship; and Lord C. Somerset, the Governor, was so pleased with it, when visiting the settlement, that he desired a drawing of it, as a model for the erection of other places of worship in the colony.

The pleasant and flourishing settlement of *Gnadenthal* was also visited by the Governor, who expressed his favourable disposition to it, by presenting 300 rix-dollars, (63*l.* sterling,) in the names of himself and his daughters, for the use of the school. His generous example was followed by Captain Sheridan, who accompanied his Lordship.

At this numerous settlement, religion appears to be steadily advancing. The following instance may serve as a specimen of Hottentot experience:—"In one of the classes met for edifying conversation, a woman said; 'I thought, formerly, that, having better clothes, and looking more respectable than others, I should attain before them to baptism and the Lord's supper. Sitting once in the church between two very ill-dressed persons, I was sure of being noticed, and I looked on them with contempt. But I had the vexation to see that both of them became partakers of these blessings before me. But not even this brought down my pride. Being, some time after, in the field, I observed a bird flying at a great height in the air; but, at last, he was obliged to descend, to get food. It was as if some one said to me, 'Thus you also must come down, if you would have the bread of life, and partake of the grace of our Saviour.' He gave me grace to be humbled in my own eyes. Since that time, I have learnt to value poverty, and humility of heart; and I pray him to grant me still more of a lowly mind.'

The Moravians are particularly attentive to the situation and appearance of their settlements; and of *Gnadenthal* they say; "It is truly an enchanting sight to overlook the *Kraal* from the hill behind our garden. The numberless blooming peach, pear, apple, and other trees, with the fresh green of the hedges, and the dark colour of the newly-tilled gardens, form a most delightful play of colours; in the midst of which, the houses are so well sheltered, that one can but with difficulty here and there discover small parts of the grey roofs:" a description, that reminds us of many parts of our own Devonshire. We rejoice that the prosperity of *Gnadenthal* is not confined to its outward affairs, though we must congratulate South Africa on the introduction of the plough, in company with the Bible. The population of *Gnadenthal* is upwards of 1000.

A new settlement has been lately formed on the *Witte* or *White River*, on the borders of *Caffraria*. The country is beautiful and fertile, and the situation well-chosen. The brethren had but just begun to feel themselves settled, and their missionary work was but just commencing with pleasing prospects, when the *Caffres* suddenly came upon them, in great numbers, and drove off the greatest part of the cattle of the settlement. They were in daily alarm from the inroads of elephants, lions, tigers, and wolves; but their danger from these animals was trifling, compared with that arising from the bands of the wild *Caffres* lurking among the thickets. Their situation has, indeed, been very distressing; but they have been enabled to sustain it with a fortitude which has excited the surprise and the commendation of the inhabitants of *Cape Town*. Having lost several of their Hottentots, and nearly all their cattle, for the present, they have abandoned their post; and are now under the protection of Colonel Cuyler at *Uitenhagen*.

**WEST-INDIES.**—**ST. CROIX.** The missionaries complain, that the confusion of languages in this island is a great hindrance to them in preaching the gospel. "Even the field-negroes have got into the habit of speaking what they call English; having picked up many English words and phrases, during the occupation of these islands by the British. Their language is now a hotch-potch, made up of English, Creole, and a variety of words taken from different Guinea languages, most unintelligibly mixed, but considered, by them, as good English."

The progress of the missions in the Danish islands is not rapid, but they do not stand still. Many have, in the course of the last year, been added to the church.

In February, 1819, a large building was dedicated to the worship of God at *Friedensfeld*, in St. Croix. The congregation was overflowing; and among them were several members of the legislature.

At *Antigua*, "the work of God not only continues with his blessing upon it, but is on the increase." On a late occasion, sixty-two were added to the congregation, by holy baptism, or by reception. Of those who were received, eighteen had been baptized by the missionaries in infancy. Mr. Richter says; "I have now been twelve years in Antigua, but have never seen our meetings so well attended as at present." Mr. Richter is about to commence a mission at *Dominica*. For this purpose, he says; "I visited some estates, in order to learn whether the negroes themselves, (the planters solicited the mission,) were desirous to hear the gospel. Those with whom I conversed assured me, that they would rejoice to see teachers come to them; for they complained that they could not comprehend the meaning of the services in the Roman Catholic church. There is a Spanish priest here, who reads the mass in Latin."

A fourth station is now occupied in this island at *Pigot's*. By the suggestion and assistance of several members of the legislature, and other respectable persons, a large place of worship has lately been erected, and is filled with attentive hearers. Mr. Stobwasser speaks, with great satisfaction and delight, of the eagerness of the people to receive instruction, and of the cordial affection and unanimity subsisting among the brethren. The number of hearers here is about 1600.

**GREENLAND.—LICHTENAU.** Mr. Kleinschmidt has finished a translation of the New Testament into the Greenland language; and it is about to be printed by the British and Foreign Bible Society. The congregation here is about 500. "Most of our Greenlanders," says Mr. Beck, "have learnt that most important lesson,—that there is no good in ourselves, but that we must keep close to Jesus, as poor creatures, standing in constant need of his help and mercy. Of the greatest part of our congregation, we may say with confidence, that their words and walk give us great joy and encouragement."

This mission has received considerable aid from the London Missionary Society, and other friends, whereby it is enabled to carry on its benevolent and useful operations.

### THE CHURCH MISSIONARY SOCIETY.

#### WEST AFRICA.—SIERRA LEONE.

**FREETOWN.** The national system has lately been introduced into the schools here, with considerable advantage to the scholars. At the last public examination, there were present 301 boys, and 133 girls, which, with absentees from sickness, &c. make a total of 574.

**CHRISTIAN INSTITUTION, LEICESTER MOUNTAIN.** An important, and, it is hoped, a beneficial change has taken place in the plan of this Institution. In our last account we stated, that 203 re-captured negro-children were here receiving instruction. At the suggestion of Governor M'Carthy, these children have been distributed in other schools, except twenty-five of the most promising youths, who are retained for the purpose of receiving a superior education. They are to be trained up for christian teachers among their countrymen; and this institution now assumes something of the nature of a college for West Africa. In connexion with this object, the perfecting and printing of the works already in preparation in the *Susoo* and *Bullom* tongues, is also contemplated. It is hoped, moreover, that by appointing persons of learning at the head of this institution, such an acquaintance may at length be obtained with the various native tongues which are not yet reduced to fixed principles, by writing, &c., that the Scriptures, and other books, may be translated into them, and proper persons be sent to communicate instruction to the numerous tribes on the coast, and in the interior of West Africa. The cultivation of Arabic will be particularly attended to, with a view of gaining access to the Mahometans. We sincerely hope the pious views of the institution may be fully realized.

**REGENT'S TOWN.** The schools at this place continue in a state of prosperity. At the examination, in January last, there were 127 boys, and 108 girls, with 184 men and boys, and 80 women in evening schools. With a view to qualify them to become teachers of their countrymen, several of the communicants receive extra instruction. Two school-houses are erected; one 70 feet by 30, and the other 64 by 30 feet.

The improvement in the external condition of the people is very rapid, and de-

monstrates the energy and happy influence of those principles which begin to prevail among them. Mr. Johnson writes; "I have cleared, with the boys, about twenty acres of land, which are planted with cassadas, yams, cocoa, plantains, bananas, and coffee. I hope we shall soon be able to support, in good part at least, the boys and girls with our own produce. By Mr. Johnson's skill and ability, together with the bodily strength and hearty zeal of his people, a new road has been cut through vast rocks, from Regent's Town to Leicester Mountain, and is intended to proceed to Free Town. The task was completed in considerably less than one month, although the extent is full two miles. It is to be recollected, that religion gives the spring to these exertions.

But that which will afford most delight to every true Christian, is the progress which vital religion seems to be making at this place. Mr. Johnson says, on this subject, "Old and young are hungering and thirsting after righteousness. I have encountered many doubts and fears, on account of the number, who seem to be concerned for their souls, being so great; but I am more happy now, as a change has evidently taken place in their conduct."

By the last accounts, the communicants amounted to 263. The church was always well attended; and the people, in general, became more moral and industrious, upward of 500 maintaining themselves, and much land being cleared and cultivated. A considerable impression appears to have taken place among the younger part of Mr. Johnson's people. They have been observed retiring into the woods for prayer; and, by moonlight, the mountains have been heard to echo with the hymns of little groupes of them, assembled in different places. We cannot forbear trespassing a little on our limits, to give some extracts from Mr. Johnson's letters on this subject. "After service," he says, "I was told by one of my servants, that the school-boys wished to speak to me. I bade them come in; when one boy came forward, and said, they had been in the field to pray, but they did not know how; but they had heard that Jesus Christ prayed for them that loved him; they wished to know if that was so. I then spoke to them on the office of the Lord Jesus Christ, as our high-priest, who is not a high-priest which cannot be touched with the feeling of our infirmities, but ever liveth to make intercession for us. They went away with joy."

A few days afterwards, Mr. Johnson overheard a boy praying with his companions, whose words deeply impressed him. "His whole soul," says Mr. Johnson, "seemed to be engaged. He spoke loud and distinctly. One part of his prayer came with power to my heart. 'O Lord Jesus Christ, we been so long on the way to hell, and we no been know. We been hear your good word so long, and we no been consider. O learn us how to follow you now! We live nigh hell! O Lord Jesus, save us! Take us away from hell-fire! We want you to do it now! this night! our sins too much! O Lord, save us!' I was so affected," says Mr. Johnson, "that I could stay no longer. My heart was full."

Every opportunity is taken of affording adequate instruction and edification to the converts. A meeting for prayer is held every Wednesday evening; and on Saturday evenings, another for conference and prayer with communicants and candidates for baptism. A meeting is also held on the first Monday in each month, to pray for the success of missions throughout the world, and, in particular, for those of the Society. "The simple and artless accounts," says Mr. Johnson, "which the untutored negroes sometimes give on these occasions, of the workings of divine grace on them, are such as to warm the heart of every one who has tasted that the Lord is gracious."

A missionary association is formed at this place; and at its first anniversary, December 7th, 1811, the meeting was chiefly composed of negroes. Mr. Macanlay Wilson, who is son of the old Bullom King, and will probably succeed his father, was appointed treasurer, and spoke with much pious feeling on the occasion. Several *liberated negroes* followed. We have room only for a short extract. After endeavouring to impress the minds of his sable brethren with the awful realities of another world, one of these emancipated negroes said; "We must believe that Jesus shed his blood for sinners, and pray for our country-people. If we cannot speak English, we must pray in our country tongue. Jesus can hear for he knows our thoughts. Suppose we work not for the king, and have but little money, we must give little. When we go to Free Town, suppose we have a few coppers, we want not more, we no want house and plenty things there, because we no live there: so we are strangers in the world, and should trust in the Lord, and be easy with little, that we may spare some for send missionary to our country-people. Suppose we don't believe, we must give an account of every word we hear, and then we shall have nothing to say; but if we belong to Jesus, he waits to take us to heaven, where there is no sickness nor sorrow, but we shall

812 *Statistical View of Dissenters,—Cambridgeshire.* [SUPPLEMENT, sing the song of Moses and the Lamb." A collection was made on the occasion, which amounted to 5*l.* and upward.

We congratulate the conductors of this mission on these encouragements, amidst events of a calamitous nature. The rains of the present year, on the western coast of Africa, have been unusually severe and uninterrupted, beyond those of any season in the memory of man; and sickness and mortality have prevailed, therefore, more than ordinarily, among natives as well as Europeans. The Society, from this cause, has experienced a similar stroke to that felt last year, in the death of Mr. Garnon and others. They have now to mourn the loss of the Rev. Mr. Collier and Mr. Cates, both zealous and faithful labourers; and Mrs. Jesty, the excellent wife of one of the schoolmasters. They all died within a few days of each other, and left the survivors mourning, yet rejoicing in the faith and hope of their departed companions, and willing themselves to devote their lives still, with the utmost cheerfulness, to the best of causes. The accounts of the deaths of these excellent persons, and the sentiments of the survivors, are truly affecting and edifying; and we are sorry our limits will not allow of transcribing them.

GLoucester Town. Mr. Düring, of the Lutheran church, is labouring here still with success. Schools and conferences, as at Regent's Town, are established here. By the last accounts, 202 children and adults were receiving education. Not three years since, the present town was a forest. Nearly the whole of its African inhabitants have been rescued from the holds of slave vessels. At the examination of the school, they appeared neatly clad, intelligent, and well-behaved.

In December, 1817, five adults were baptized; and three in the month following. These were the first-fruits among the negroes. One of them proved insincere; but of the rest, Mr. Düring says, "They are shining lights among a wicked and perverse generation." The people, when first received from the slave ships, are little removed, (a few tribes excepted,) from the very brutes in habits and dispositions. Mr. Düring, however, says; "The day is dawning, and Satan sees his empire receiving one blow after another. My people begin to feel themselves men. The eager desire for instruction increases every day, as they begin to see its benefits.

A missionary association is likewise formed at this station, and has produced good effects. Mr. Düring, sketching some of the characters of his negro converts, of one of them says; "Vain, foolish, and proud, in the highest degree, he commonly went by the name of '*Wild Tom*;' but since his principles are changed, he is noticed, by every individual of the place, as an example of love and seriousness; for seriousness of demeanour, indeed, he deserves to be styled a shining light."

At the Saturday evening conferences, much simplicity of faith, humility, tenderness of conscience, and holy joy, are manifested by these once enslaved and degraded fellow-men.

(To be continued.)

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## RELIGIOUS INTELLIGENCE.

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### I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

#### CAMBRIDGESHIRE.

(Continued from page 762.)

SAWSTON.—It is upwards of eighty years since the gospel was first introduced to this village. About the year 1760, Mrs. SARAH HAYLOCK, who was a daughter of William Dunch, Esq. a great friend of Oliver Cromwell, (the families having intermarried,) fitted up a barn, which was supplied, every six weeks, by neighbouring ministers. Mr. SIMON, of Cambridge, commenced the preaching there; in which Mr. BOND and Mr. CURTIS assisted. Mr. ROBIN-

SON, who succeeded Mr. Simon, preached a lecture at Sawston, monthly, to about fifty persons. Mrs. Haylock, who first fitted up the barn, died February the 14th, 1773. Her funeral sermon was preached by Mr. Robinson, at Cambridge, from Psalm xiv. 9.—"Her life," says Mr. Robinson, "was an exposition of the text; for in her human grandeur and true religion were happily united." She was buried at Sawston; where over her grave her friends thought fit to place an epitaph, composed by Mr. Robinson, describing,

in strains of warm panegyric, her excellent character. This gentleman continued the monthly lecture at Sawston, till near the time of his decease, in the year 1790. A prayer meeting was kept up by Messrs. Hayes and Salmon, till their death; it afterwards declined, and was then for a time discontinued. In 1793 or 1794, a monthly lecture, on the Lord's-day evening, was commenced by Messrs. PYNE, of Duxford, and R. HALL, of Cambridge, which continued till 1810. In 1803, the prayer meeting was again established, and attended chiefly by hearers of Messrs. Pyne, of Duxford, and Simeon, of Cambridge; the latter of whom, at that time, preached at Stapleford, in conjunction with his curate, Mr. Thomason. In September, 1810, the barn at Sawston was opened, for regular preaching, on the Lord's day, and was well attended. In 1811, the erection of a meeting-house, which measures 40 feet by 30, with a gallery in front, was commenced. It was opened March the 24th, 1812, by Messrs. Kinghorn, of Norwich, Hillyard of Bedford, and Wilkinson, of Walden. Mr. TYLER, from Homerton Academy, having accepted the call of the church to become their pastor, was ordained, December the 15th, 1812. Mr. Tyler was succeeded by Mr. JOSEPH IROXS, previously pastor of the church at Hoddesdon, who also removed from Sawston, in 1819. Since that time the congregation has been variously supplied. The meeting is still well attended, and there is a Sunday school in a prosperous state.

**GREAT SHELFORD.**—Before the erection of any place of worship for dissenters, in this village, Mr. BERRIDGE frequently, in his excursions, preached in the fields near it. On one of these occasions, previous to the commencement of his discourse, he observed some gowmsmen, who had the appearance of having come for the purpose of interrupting him. To prevent this, he determined first to address the parties separately, which he did, in a manner so suitable to the occasion, that, whatever might have been their intentions, they suffered him to proceed without molestation. Mr. Berridge continued for several years to preach in this neighbourhood. The Rev. THOMAS THOMASON, now a Missionary at Calcutta, in the East Indies, formerly resided here, and had a religious exercise on the evening of every Lord's day, in one of his out-houses, which was well attended. The poor people of the village have also, for a series of years, conducted a prayer meeting among themselves. At length, in 1812, Mr. Nutter, of Cambridge, who had retired

to Shelford, there to reside, built an excellent village meeting house at his own expense, which was opened for preaching, on the Lord's day evening only, on the 23rd of August. Since that time, he has made two additions to his meeting-house, which will now contain 500 persons. In the year 1814 or 1815, Mr. BURGESS came from London to Shelford, and commenced preaching constantly to the people. The meeting-house is well attended, and there is a large Sunday school in connexion with it.

**SOHAM.**—It is recorded that, before the year 1692, the Rev. Mr. WRIGHT, who was Chaplain to Lady Clark, of Snailwell, a village, distant about two miles from Soham, on the road to Newmarket, preached here occasionally. This is probably the same Mr. *Abraham Wright*, who was ejected from his rectory of Chevely, and of whose sufferings, under persecution, Calamy, in his continuation, volume i. page 158 — 163, has preserved so interesting a memorial. After he was turned out of his rectory, Calamy states, that he removed to Wimbish, near Saffron-Walden, where he preached, and occasionally at other places. It has already been mentioned, under Burwell, (page 438 of the present volume,) that a church of sixteen members was collected and formed here by Mr. GEORGE DOUGHTY, June, 1692, and that he preached sometimes at *Burwell*, and sometimes at *Soham*, till November 3, 1695; when it was determined that both places should have equal service, on all days of public worship. In 1712, Mr. Doughty left Burwell, and confined himself exclusively to Soham. His church records are continued to June, 1734, a few years after which he died, but the precise time is not known. It appears, however, that, in 1734, his church was in a flourishing state, both with respect to religion, and the number of its members. In June, 1722, a Mr. WILDBOAR came to Soham. He was professedly a Presbyterian, and Mr. Doughty a Congregationalist; but they lived on terms of friendship with each other, till the death of the latter, whose congregation thereupon dispersed, some of them joining the church at *Isleham*, some that at *Burwell*, and others attaching themselves to Mr. Wildboar, at Soham.

In 1741 or 1742, Mr. Wildboar removed to Hull, in Yorkshire; and, in the course of the succeeding twenty years, the congregation had a rapid succession of ministers, neither of whom continued for any considerable space of time. Their names were, RICHARDSON; JONES; MORRICE; UNQUART; CRANSTON; SHERWIN; and



**STEPHENS.** In January, 1762, Mr. THOMAS ADAM came to Soham, the church having previous thereto dissolved; and it was not till July the 27th, 1762, that he was able to re-embodied it, on the congregational plan. Up to this period, from the first coming of Mr. Wildboar, this congregation was, reputedly, Presbyterian. On the 24th of September, 1772, Mr. Adam was called to the pastoral office, and on the 1st of November, 1772, he administered the Lord's Supper to nine communicants. The church, from that time, began to increase. He is stated by Mr. Thompson,\* on the faith of a correspondent, who was considered to be a competent judge, to have been the best scholar and the most intelligent independent minister in the county. A solid divine, but not blessed with an agreeable delivery. In his old age, he married a second wife, much younger than himself, by whom he had a numerous family. This subjected him to many privations; and he was, latterly, so impoverished, as to be compelled to obtain relief from the bounty of neighbouring churches. In this act of benevolence, it is added, the younger parts of the congregation, with great propriety, distinguished themselves. The church, at the time of Mr. Adam's death, was very small, consisting of only three females, and there were but few hearers. In this state it was found by their present pastor, Mr. ROOR, who preached to them with little apparent success, till 1800, when the church was again formed, and he was chosen pastor. The only place of worship they had at that time was a building, which had been originally a barn; but in 1803, the increase of hearers warranted the erection of a neat chapel, which was opened by the Rev. Messrs. Gardiner, of Cambridge, and Sheppard, of Ely. The church and congregation are yet small; the former consisting of about fifteen persons.

**Soham Baptist Church.**—About the year 1750, a few Baptists at Fordham and Soham, of whom some had withdrawn from neighbouring churches, and others had never joined any church, formed themselves into a strict Baptist

church, under the direction of the Rev. George Simson, A.M. pastor of the Baptist church at Cambridge, chose their deacons; and ordained for their pastor the Rev. JOHN EVE, who exercised his ministry among them till 1771, when he removed, to take charge of a Baptist church at Wisbeach. The church at Soham being very small, at the period of Mr. Eve's departure, dissolved; but, in less than a year, they re-embodied, chose their deacons, and called to the office of an elder among them the late pious and excellent ANDREW FULLER, who afterwards resided at Kettering, in Northamptonshire, and was a man of considerable literary celebrity. Under Mr. Fuller, the church and congregation prospered abundantly. The former, in 1774, consisted of twenty members; the latter of one hundred and fifty persons. On the 22nd of October, 1782, Mr. Fuller left Soham; and was succeeded by Mr. WEST, now of Dublin, who accepted the church's call in December, 1783, and continued with them a little more than three years, receiving, in May, 1787, at his own request, a dismission to *Carleton*, in Bedfordshire. On July the 24th following, a Mr. FRANCIS BLAND accepted a call to the ministry at Soham, and continued with the church till the 2nd of January, 1803. Mr. Bland was succeeded by Mr. GISSBURNE; but this gentleman, embracing the Socinian doctrine, was compelled to quit his connection with the church, which was, in consequence, for a time, again dissolved. On the 2nd of July, 1809, the present pastor, the Rev. G. NORMAN, came to Soham; and, after preaching for some time to those who adhered to the doctrines which are usually denominated orthodox, or Calvinistic, the church was formed again, on the 11th of April, 1810; and, on the 27th of June following, Mr. Norman was ordained over them; since which the church and congregation have been increasing.

**Soham Unitarian Baptists.**—The Unitarians continue to meet in Soham; but the number is very small, and they have, at present, no settled pastor.

(To be continued.)

## II. MISCELLANEOUS.

### Leicestershire Association.

THE Leicestershire Independent Ministers held their yearly Association, October 6, 1819, at the Rev. E. Webb's Meeting-House, Bond Street, Leicester. The business of the Association was transacted in the afternoon. One great

object of this Association is to promote the knowledge of the gospel in the county and its vicinity, by village preaching and other itinerant labours, for the support of which the several congregations belonging to the Association make collections.

### British System of Education.

Our readers will be gratified by every



instance of the progress of instruction. The sole object of the British and Foreign School Society, being to promote the reading of the Holy Scriptures without note or comment, every opening for its operation at home and abroad deserves the support of all who duly estimate scriptural knowledge.

We have had the pleasure to observe, in the "Times" of October 25, a letter from the Duke del Infantado, to the Secretary, inclosing a copy of the royal decree of his Majesty the King of Spain, establishing a central school at Madrid, for training teachers, and authorising a school in all the principal towns of Spain; appointing Don Juan Kearney, (who studied the system with great perseverance, at the Society's establishment in the Borough Road,) director general at Madrid. A second decree has since been published, enlarging the plan; and we understand that masters are crowding to the central school to learn the method.

The Secretary has also lately visited the Netherlands, and assisted at the formation of a British School Society at Brussels, which has obtained the sanction of the public authorities, and the patronage of the Prince of Orange. A more important object as it regards the common people cannot be presented to the attention of the benevolent; of the labouring classes not one in an hundred can read. The scriptures are not known among them, and if they were, they would be a "sealed book."—Of a population of about three millions, it would be too large a proportion to deduct one third, who are in circumstances to send their children to the numerous respectable schools which are to be found in the principal towns; so that there are upwards of two millions of the Flemish people unable to read. A system of Sunday School instruction has been commenced at Brussels and Ghent; where the scholars are taught the Roman Catholic catechism by the ear, for scarcely any of them can read. The Dutch government are not inattentive to the great want of education, and have had measures under consideration for some time, but with great liberality they have countenanced the introduction of the British system, which is not considered in the light of a rival plan, but as aiding in the same cause.

The Minister of Public Instruction has written to the Secretary in the following terms:—

"I have observed with satisfaction, in the note which accompanied your last letter, that you have already assembled to form the plan of a Society, intended to propagate, at Brussels, the system which you patronise; the prosperity

which it may obtain, and which I sincerely wish, cannot fail to be advantageous to the lower classes."

A subscription was immediately opened, in which many of the Belgians came forward, as volunteers, to carry on the work. The schools are to be open to children of all denominations without distinction.

#### *Church Missionary Society.*

THE Church Missionary Society have sent out nineteen Missionaries; and others during the last year: to West Africa, eight; to North India, two; and to New Zealand, nine; and on Friday, the 19th of November, several more received their instructions, and were addressed by the Rev. Mr. Biddulph of Bristol, at Free-Mason's-Hall, after a sermon, preached on the occasion at St. Bride's Church, Fleet Street, by the Rev. Mr. Marsh, of Colchester.

#### *City of London Bible Society.*

THE seventh anniversary of the City of London Auxiliary Bible Society was held, at the Egyptian-Hall, Mansion-House, on Thursday, November the 4th, which was more numerous and respectfully attended than is remembered on any former occasion; a very large portion consisted of ladies.

The importance of Bible Associations appears from the following statement of the Society's accounts:

|                                         | <i>l.</i>    | <i>s.</i> | <i>d.</i> |
|-----------------------------------------|--------------|-----------|-----------|
| Balance in hand last year               | 15           | 4         | 11        |
| Amount of donations to<br>the Auxiliary | 76           | 12        | 0         |
| Annual subscriptions                    | 341          | 5         | 6         |
| Cash paid by Associations               | 882          | 0         | 0         |
| Sale of Bibles to subscribers           | 8            | 5         | 4         |
|                                         | <b>1,323</b> | <b>7</b>  | <b>9</b>  |

The Report stated the importance of the Society, at the present alarming juncture; suitably defined, as "a day of rebuke and blasphemy." It adverted to the Merchant Seamen's Auxiliary Bible Society, which had supplied 1000 vessels, containing 160,000 seamen, with the word of God, and was stated to be in full activity.

Within the last ten months, 645 vessels have been visited and supplied, containing 9,717 seamen, of whom 8,483 are able to read, and who have been furnished, gratuitously, with 432 Bibles and 1,372 Testaments, while 266 Bibles and 117 Testaments have been sold, at half-cost price, to seamen in the foreign trade: and, in little more than three months, 330 Bibles and 172 Testaments

have been sold, at reduced prices, to seamen in the coasting vessels.

*Further Extracts from the interesting Work mentioned in our last Number, on Slavery in America.*

"To the Honourable the Senate and House of Representatives of the United States of America, in Congress assembled.

"The Memorial of the American Convention for promoting the Abolition of Slavery, and improving the Condition of the African Race ;

"Respectfully sheweth,

"That a coincidence of circumstances, materially affecting the interests of humanity, in relation to slavery and the Slave Trade, having induced a special meeting of the delegates of the several societies in different parts of the United States which compose this convention, they are induced to solicit the attention of Congress to the following, among other considerations which have claimed their serious deliberation.

"By the law of March, 1807, the introduction of slaves into the United States was forbidden, under certain penalties and forfeitures, which, it was hoped, would not be encountered by avarice, or evaded by collusion ; a provision in that law, however, renewed and confirmed by the law of April, 1818, allows, that if slaves are imported, they shall be disposed of, agreeably to such regulations as may be made by the legislatures of the several states, where the importation takes place,—a provision which goes far to defeat the object of the law.

The policy which prevails in the slaveholding states, authorizes their sale, and fixes upon them the seal of perpetual bondage. The law of Congress, therefore, in its practical operation, does, in fact, consign persons to that very slavery which its general spirit, and its severe penalties, would, on the first impression, seem calculated to prevent. That the temptations to import are stronger than the terrors which the laws hold out, is not now a matter of suspicion, but of public notoriety. On the 20th of July last, one hundred and thirty-nine negroes were sold by the Sheriff of New Orleans, as having been brought there, in violation of the laws of the United States ; and on the 26th of August following, sixty-three were sold at Milledgeville, in Georgia, on account of a similar introduction. Several other instances, of a like character, it is confidently believed, have occurred in Louisiana ; and that the trade is still

covertly prosecuted, in different forms, with activity and profit.

"Of the disposition which has been made of the proceeds of the forfeitures already incurred, your Memorialists have no certain intelligence ; but for the honour of their country, in common with the large portion of the community, whose feelings have been strongly excited by these circumstances, they anxiously hope that no part of this price of human blood and sinews has stained the national treasury.

"That the law, as it now stands, does not, and will not, prevent importations, is obvious ; but they believe that a provision which should increase the penalties, and declare every person, illegally imported as a slave, to be free, would strike at the root of the evil, by destroying the motives which now exist for the violation of the law.

"Your Memorialists beg leave also to observe, that, under the act of Congress, entitled, 'An Act respecting fugitives from justice, and persons escaping from the service of their masters,' various outrages upon the liberties of persons legally entitled to their freedom have been committed. They forbear to enter, circumstantially, into a consideration of these outrages, or of the proper means of relief, as the subject was fully exhibited to the view of Congress at its last session ; but they respectfully solicit your renewed attention to this important concern, as the evil still continues, and the remedy, which is solely in your power, remains to be applied.

"Your Memorialists are likewise desirous of calling your attention to the territory over which Congress holds exclusive legislation : The patriot, the philosopher, and the statesman, look to this spot, where the legislative authority of the republic has an uncontrolled operation, for that perfect system of laws which shall at once develop the wisdom of the government, and display the justice and benevolence of its policy.

"Is it not an incongruous exhibition to ourselves, as well as to foreigners, who may visit the seat of the government of the nation, whose distinguishing characteristic is its devotion to freedom, whose constitution proclaims that all men are born equally free, to behold, on the one hand, the representatives of the people asserting, with impassioned eloquence, the unalienable rights of man ; and, on the other, to see our fellow men, children of the same Almighty Father, heirs like ourselves of immortality, doomed, for a difference of complexion, themselves, and their posterity, to hopeless bondage?

"Deeply impressed with these consi-

derations, your Memorialists do earnestly, but respectfully, request your honourable body to take into your serious consideration the situation of slavery in the district of Columbia, and to devise a plan for its gradual but certain termination, within the limits of your exclusive legislation; by which all children, born of slaves, after a determinate period, shall be free.

"Signed on behalf and by order of the Convention, assembled at Philadelphia, December 15, 1818.

"It was resolved, that of the Memorials presented to Congress by the Convention, this should have the precedence.

"On the second resolution, which refers to the education of people of colour, the Committee, considering, that, "the long afflicted descendants of

Africa should partake of the advantages which must flow from education, as fitting them gradually, with other meliorating measures, for the enjoyment of that freedom and happiness which the common parent of mankind has designed to be the inheritance of his accountable beings, recommended the propriety of encouraging the respective societies to make the education of the people of colour a prominent object of their concern, and to promote, by every means in their power, the removal of those objections, which unhappily becloud the minds of Slave-holders, in regard to this interesting obligation: and submit a resolution, for the appointment of a Committee to prepare an address to the Abolition Societies of the United States, soliciting their especial care to the education of people of colour.

## LIST OF ORDINATIONS.

(Independent and Baptist,) published in the Year 1819.

### BEDFORDSHIRE.

MIDDLEDITCH, Rev. T. Baptist, Biggleswade, July 15, 1819. Removed from Rattlesden.

TAY, Rev. T. Baptist, Southill, May 6, 1819.

### BERKSHIRE.

TYSO, Rev. J. Baptist, Wallingford, May 19, 1819.

### BUCKINGHAMSHIRE.

BARLING, Rev. E. (Hoxton,) Independent. The Old Meeting, Buckingham, July 14, 1819.

SKEEN, Rev. T. Independent, Wendover, July 22, 1819. Removed from Hammersmith.

COOPER, Rev. James, Baptist, Amer-sham, April 6, 1819.

### CAMBRIDGESHIRE.

HOLMES, Rev. W. (Hoxton,) Independent, Wisbeach, April 28, 1819.]

### CORNWALL.

DORR, Rev. J. Baptist, Redruth, Oct. 28, 1818.

### CUMBERLAND.

IVY, Rev. R. (Hackney Academy,) Independent, Brampton, Sept. 2, 1819.

### DEVONSHIRE.

HODGE, Rev. William, Independent, Dawlish, April 15, 1819. Mr. Hodge was educated under Rev. J. Atkinson, late of Epsom.

GLANVILLE, Rev. W. Baptist, Sauldon, April 9, 1819.

GABRIEL, Rev. W. Baptist, Brixham, Dec. 3, 1819.

### DURHAM.

JONES, Rev. D. (Idle Academy,) Independent. CONG. MAG. SUPP. 1819.

pendent, Monkwearmouth, August 10, 1819.

### ESSEX.

WELLS, Rev. A. (Hoxton,) Independent, Coggeshall, April 6, 1819.

### HAMPSHIRE.

REYNOLDS, Rev. J. Romsey, Nov. 19, 1818. Removed from Chester.

DAVIS, Rev. R. (Gosport Academy,) Independent, Totton, Nov. 4, 1818.

COOPER, Rev. J. R. (Gosport Academy,) Independent, Nile Street Chapel, Emsworth, July 15, 1819.

TULCHER, Rev. T. Baptist, Long-Parish, 1819.

### HERTFORDSHIRE.

SKELL, Rev. W. (Hoxton,) Independent, Bushey, Sept. 31, 1819.

PINCHBACK, Rev. T. Independent, Hod-desdon, April 27, 1819.

### HUNTINGDONSHIRE.

BELCHER, Rev. J. Baptist, Somersham, March 10, 1819.

### KENT.

CHAPMAN, Rev. J. Independent, Ash-ford, June 22, 1819.

DEAN, Rev. J. Independent, Milton, March 31, 1819.

### LEICESTERSHIRE.

BIRKBY, Rev. J. (Rotherham,) Independent, Earl-Shilton, Aug. 6, 1818.

### LINCOLNSHIRE.

HAYNES, Rev. T. (Hoxton,) Independent, Boston, Oct. 8, 1819.

### MIDDLESEX.

STRATTON, Rev. J. Paddington, Nov. 15, 1818. Removed from Dublin. 5 M

DAVIES, Rev. J. (Independent,) Hart Court, London, Co-pastor with Rev. J. Webb, May 19, 1819. Removed from Dublin.

BELSHER, Rev. W. Baptist, Eagle Street, London, Dec. 25, 1818; late of Worcester.

#### NORFOLK.

TENNANT, Rev. J. (Hoxton,) Independent, Wells, Sept. 22, 1819.

#### NORTHAMPTONSHIRE.

HITCHIN, Rev. T. Independent, Towcester, Dec. 16, 1818. Removed from Tattenhall.

PINKERTON, Rev. J. (Newport Pagnell,) Independent, Weedon-Beck, May 6, 1819.

GOODRICH, Rev. W. Ravensthorpe, June 4, 1819.

WHEELER, Rev. F. (from Bristol Academy,) Baptist, Moulton, June 8, 1819.

#### NORTHUMBERLAND.

FERGUSON, Rev. Thorneycroft Jan. 10, 1819. Removed from Whitburn.

HAY, Rev. A. (Wymondley,) Independent, Felton, Aug. 1, 1819.

SAMPLE, Rev. G. (Bradford Academy,) Baptist, Newcastle upon Tyne, Oct. 21, 1818.

#### OXFORDSHIRE.

THOMAS, Rev. T. Baptist, Oxford, Co-pastor with Rev. J. Hinton, Oct. 7, 1818.

#### SOMERSETSHIRE.

HUSH, Rev. W. Baptist, Croscombe, April 27, 1819.

#### SUFFOLK.

GARTHWAITE, Rev. W. Wattisfield, Sept. 15, 1818. Removed from Crafthfield.

MUSCOTT, Rev. T. (Hackney Academy,) Independent, East Bergholt, Sept. 8, 1819.

PEARCE, Rev. G. (Rotherham,) Independent, Debenham, Oct. 5, 1819.

REYNOLDS, Rev. W. Baptist, Ipswich, Nov. 10, 1818. From London.

WHITE, Rev. — Baptist, Lowestoff, March 2, 1819.

FOREMAN, Rev. T. Baptist, Laxfield, Sept. 24, 1818.

#### SURREY.

ISAAC, Rev. J. Independent, Hart's Lane, Godalming, Sept. 16, 1819.

#### SUSSEX.

TODHUNTER, Rev. G. (Homerton,) Independent, Rye, April 8, 1818.

DAVIS, Rev. W. (Hoxton,) Independent, Hastings, Sept. 15, 1819.

NOYES, Rev. T. S. (Cheshunt College,) East Grinstead, Sept. 22, 1819.

BANNISTER, Rev. W. (Gosport Academy,) Independent, Arundel, Sept. 23, 1819.

#### WILTSHIRE.

GOOD, Rev. J. E. (Axminster Academy,) Independent, Endless Street Chapel, Salisbury, Oct. 28, 1818.

SHOVELLER, Rev. T. Jun. Baptist, Melksham, April 7, 1819. Removed from Liverpool.

PARSONS, Rev. J. Baptist, Corsley, Oct. 1, 1819.

#### YORKSHIRE.

SMITH, Rev. T. (Independent,) Nether-Chapel, Sheffield, Dec. 9, 1819.

FOX, Rev. T. (Idle Academy,) Duke's Alley, Bolton le Moors, Nov. 5, 1818.

NEWTON, Rev. G. (Idle Academy,) over the united churches at Easingwold, and Shepton, Independent, Jan. 5, 1819.

HART, Rev. Hugh, Independent, St. James's Street, Parsley, Dec. 29, 1818. From Wortley.

POTTER, Rev. J. (Rotherham,) Independent, Homley, May 6, 1819.

WINTERBOTTOM, Rev. J. (Rotherham,) Independent, Barton upon Humber, May 25, 1819.

SYKES, Rev. G. Independent, Rillington, June 1, 1819.

HUTTON, Rev. T. (Idle Academy,) Independent, Pocklington, Aug. 3, 1819.

FLOCKER, Rev. G. (Hoxton,) Independent, Market-Weighton, April 27, 1819.

RYAN, Rev. G. (Rotherham,) Independent, Bridlington, Aug. 24, 1819.

SYKES, Rev. J. (Rotherham,) Independent, Horsea, Dec. 24, 1818.

HUNTER, Rev. C. Baptist, Richmond, May 23, 1819.

HAIGH, Rev. J. Baptist, Masham, 1819.

HUGHES, Rev. S. (Bradford Academy,) Baptist, Rawden, Dec. 9, 1818.

#### SCOTLAND.

LOTHIAN, Rev. W. (Hoxton,) Independent, St. Andrew's, June 17, 1819.

#### WALES.

#### DENBIGHSHIRE.

HUGHES, Rev. W. Baptist, Harat, 1819.

#### MONMOUTHSHIRE.

THOMAS, Rev. D. Independent, Woalsnewton, March 24, 1819.

PHILIPS, Rev. D. (Abergavenny,) Baptist, Caerleon, July 28, 1819.

LEWIS, Rev. J. Baptist, Chepstow, Dec. 25, 1818.

#### PEMBROKESHIRE.

LEWIS, Rev. W. H. (Carmarthen College,) Independent, Narberth, Nov. 18, 1818.

THOMAS, Rev. W. Independent, Sardis, and St. Florence, May 19, 1819.

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## LIST OF MEETING HOUSES OPENED.

*Published in the Year 1819.*

- BUCKINGHAMSHIRE.**—ASTON CLINTON.—Independent, May 26, 1819.  
 —AYLESBURY.—Independent, re-opened, after considerable enlargement, June 22, 1819.
- CAMBRIDGESHIRE.**—CAMBRIDGE.—Independent, April 20, 1819.  
 —BOTTISHAM.—Independent, September 8, 1819.
- CHESHIRE.**—RUNCORN.—Independent, January 12, 1819.  
 —LYMN.—Baptist Meeting, in Cheney Lane, September 14, 1819.
- CORNWALL.**—MEYLLON near PENRYN.—Independent, March 31, 1819.  
 —ST. ISSEY.—Independent, June 1, 1819.  
 —COVERACK.—Independent, October 20, 1819.
- DEVONSHIRE.**—PAINGTON.—Independent, November 5, 1818.  
 —ILFRACOMBE.—Independent, June 23, 1819.
- DORSETSHIRE.**—WEYMOUTH.—Independent, re-opened, after reparation and the erection of additional Galleries, July 25, 1819.
- DURHAM.**—SUNDERLAND.—Independent, July 8, 1818. A large Sunday School of 240 Children is established in connexion with the Chapel: but the expense has been very great, and pecuniary assistance is needed.
- ESSEX.**—STANFORD RIVERS, near ONGAR.—Independent, October 20, 1819.
- GLOUCESTERSHIRE.**—WINSTONE, near CIRENCESTER.—Independent, September 3, 1819.  
 —WOTTON-UNDER-EDGE.—Baptist, October 13, 1818.
- HAMPSHIRE.**—HORTON-HEATH.—Independent, February 10, 1819. This Meeting House was built at the sole expense of a pious Farmer, who lives on the spot.  
 —EMSWORTH.—Nile Street Chapel, re-opened, after a great enlargement, July 15, 1819.
- HERTFORDSHIRE.**—HERTFORD.—Back Street Meeting, Independent, November 19, 1818.  
 —HARPENDEN.—Independent, May 27, 1819.  
 —BUNTINGFORD.—This Chapel (which had been enlarged and repaired in 1812) was accidentally destroyed by fire. It has been since re-built by the liberal exertions of the members of the church and congregation, with the aid of some friends to the interests of religion. The first stone was laid on the 2nd March, and the chapel was re-opened on the 16th September, 1819.
- HEREFORDSHIRE.**—HOARWITHY, near ROSS.—September 21, 1819.
- KENT.**—MILTON.—Independent, re-opened after enlargement, March 31, 1818.
- LANCASHIRE.**—BRETHERTON, near PRESTON.—Independent, June 1, 1819.  
 —SALFORD, near MANCHESTER.—Independent, July 28, 1819.  
 —LIVERPOOL.—Great Cross-hall Street, Baptist, March 21, 1819.
- LEICESTERSHIRE.**—LEICESTER, in Friar's Lane.—General Baptist, (after enlargement,) October 14, 1818.
- LINCOLNSHIRE.**—CAISTON.—Independent, December 23, 1818.  
 —BOSTON.—Independent, foundation stone laid the 9th of March, 1819. Chapel opened October 7, 1819.  
 —STANFORD.—Independent, September 2, 1819.
- MIDDLESEX.**—SUTTON, near HOUSLOW.—Independent, February 25, 1819.  
 —OLD BRENTFORD.—Independent, June 8, 1819.  
 —HAMMERSMITH.—Baptist Chapel; re-opened after a great enlargement, August 12, 1819.  
 —PENTONVILLE.—A new Independent Chapel, called Claremont, erected at the sole expense of one Gentleman, October 1, 1819.  
 —LONDON, Oxford Street.—Baptist, February, 1819.  
 —GREENFORD.—Baptist, February 16, 1819.  
 —LONDON.—A new Independent Chapel, on the site of the Compter, in the Poultry, November 17, 1819.
- MONMOUTHSHIRE.**—PENWAYN, in the Parish of LANVIMANGEL-LANTERNAM.—Independent, November 11 and 12, 1818.  
 —WOALSNEWTON.—Independent, March 24, 1819.
- NORFOLK.**—FORDHAM.—Independent, September 15, 1818.  
 —HARLESTON.—Independent, October 15, 1818.  
 —WATTON.—Independent, September 2, 1819.
- NORTHAMPTONSHIRE.**—RAVENSTHORPE.—Independent, 1813. Towards



erecting this Chapel, which, with the Galleries, will seat 300 persons, the inhabitants of the village subscribed 330*l*.

**NORTHAMPTONSHIRE.**—LONG BUCKBY.—Independent. This Chapel was re-opened, after considerable enlargement, September 21, 1819.

**NOTTINGHAMSHIRE.**—RANSKILL, near BLYTH.—Independent, August 29, 1819. This place was erected chiefly through the persevering exertions of a pious and zealous individual.

**PEMBROKESHIRE.**—TEMPLETON.—Independent, March 30, 1819.

**RUTLANDSHIRE.**—BARROWDEN, near UPPINGHAM.—Baptist, September 16, 1819.

**STAFFORDSHIRE.**—HANLEY.—Independent; re-opened, after great enlargement, August 28, 1819.

**SUFFOLK.**—FRAMLINGHAM.—Independent, May 4, 1819.

—HADLEIGH.—Baptist, September 2, 1818.

**SURREY.**—MITCHAM.—Independent, April 28, 1819.

—REIGATE.—Independent, June 25, 1819.

—SUTTON.—Independent, re-opened, after having been enlarged, September 31, 1819.

—SURREY ROAD, Webber Street.—Baptist, March 3, 1819.

**SUSSEX.**—RYE.—Independent, May 24, 1817.

**WILTSHIRE.**—CRUDWELL, near Malmesbury.—Independent, December 10, 1818.

**YORKSHIRE.**—EASINGWOLD.—Independent, September 8, 1818.

—DRIFFIELD.—Independent, (after enlargement,) with the addition of galleries, December 20, 1818.

—WEST CHAPEL, WOOLER.—Independent, December 20, 1818.

—NORTHALLERTON.—Independent, January 1, 1819.

—BAWTRY.—Independent, May 17, 1819.

—RILLINGTON, near NEW MALTON.—Independent, opened in the Summer of 1818, and cost the friends of religion in the village, 500*l*.

—RYTON, near NEW MALTON.—Independent, July 11, 1819. This place of worship was erected at the sole expense of one Gentleman.

—COTTINGHAM.—Independent, September 23, 1819.

—On OSSET Common, three miles from Wakefield.—Baptist, March, 17, 1819.

#### CORRECTIONS AND ADDITIONS FOR THE STATISTICS.

\* \* It must be obvious, from the very nature of the Statistical accounts of Dissenters which have appeared in our Numbers, that errors and imperfections will be, to a certain extent, unavoidable. We shall always feel obliged to such of our readers as have it in their power to transmit to us, before the close of the year, such corrections or additions as they may be able to make, with references to the authorities by which they are supported: and it is our intention to include these in one article in the Supplement.

The following have been transmitted to us by our correspondents:—

Supplement of 1818, Vol. 1.

Page 712, referring to page 51, for *Luton and Houghton Regis*, read *Dunstable and Houghton Regis*.

— For *Hawtkner* read *Faulkner*.

— For *Tuddington* read *Toddington*.

— For *Ramsay* read *Ramsey*.

— For *Rutten Morris* read *Rutton Morris*.

710, first article, Fenny Stratford is in Buckinghamshire.

Vol. 2.

Page 58, column 2, line 13 from the bottom, after "removal" insert to *Rowell*.

59, add the following particulars of the Baptist church and congregation at Olney. Communicated by a member of that church.

"The premises we now occupy were conveyed to certain Trustees therein named, the 19th of January, 1694, even date with which is the trust deed, which, *inter alia*, says, "to the intent and purpose that the said persons and others of the same persuasion and judgment in matters of religion, commonly called Independents, or Protestant Dissenters, shall and may congregate and assemble together at, in, or upon the said premises, or any part thereof, at all such time and times as they shall think fitting, for the exercise of



their religion, and for the worship and service of God, and otherwise as occasion shall require. And that no person or persons shall, at any time or times hereafter, be admitted or permitted to preach, pray, or perform, any other religious worship or service in the aforesaid assemblies, or upon the said premises, or any part thereof; but such as shall, from time to time, concur, agree, and be of the same persuasion and judgment, in respect of doctrine, discipline, and worship with John Gibbs, of Newport Pagnell, in the said county of Bucks, Clerk, Pastor of a congregated church in Newport Pagnell and Olney, aforesaid and elsewhere, and as he the said John Gibbs is of—." It does not appear that at this time there was any settled pastor. The first person who is mentioned as a preacher is Mr. JOSEPH PALMER, about the year 1711. In 1720, Mr. JOHN CARTER, who had been minister of this place, was buried at the age of 88 years. On the 15th of November, 1738, thirteen persons, inhabitants of Olney, and members of the Baptist church at Waldgrave in Northamptonshire, under the pastoral care of Mr. Deacon, were dismissed, and settled as a distinct church, of the Baptist denomination, in Olney. To these were added three more, and Mr. FRANCIS WALKER, by a letter of dismission from Princes Risboro'. Four more were added in October, 1741, and in the same month other ten by dismission from "the Church of Christ in Olney, some time, the care of Mr. Gibbons." Thus the Baptist church appears to have been collected. On the 4th of November following, say the church minutes, "our brother WALKER was settled pastor, to our joy and satisfaction." He died, in the 46th year of his age, on the 22nd of October, the date of the year is wanting, but probably 1748; for in February 1749, Mr. W. WALKER was received by letter from Reidsen in Northamptonshire, and preached till March, 1752; and from thence till Lady-day, 1753; he preached at Newport, when he again returned to Olney, and became the settled pastor of this church; and so continued till the beginning of the year 1772, after which he removed to Colnbrook, where he died. The people of Olney remained destitute till 1775, in which year Mr. JOHN SUTCLIFF came to Olney, and, after supplying the congregation for about twelve months, he became their pastor, and so continued till his death in June, 1815. To him succeeded Mr. Simmons, who settled here in March, 1818. It is observed, with respect to those who joined the Baptist church with Mr. F. Walker, that there is no mention of baptism by immersion being administered to them as was the case with others who were admitted before and after that time.

Page 118, column 1, line 31, for 1737 read 1727-8.

— 6 from bottom, for *Gibbon* read *Gibbons*.

— 2, — 13 from bottom, for *Troutman* read *Troughton*.

— 119, — 1, lines 38, 39, and 40, *dele* the paragraph relative to Mr. INZMONGER, and substitute, after his name, the following:—He was the author of a very elaborate and judicious work, entitled, "A Discourse of God's wisdom in the impetration and application of Redemption." It was printed in 1711, with a preface by two Dissenting Ministers, eminent in their day; viz. the Rev. Benjamin Robinson and William Tong. As he is styled, at that time, minister in Buckingham, he must have preceded William Moss, whose immediate predecessor he therefore probably was.

— 120, line 24, *et seq. dele* all relating to SEDGWICK.

— 26, for 1749 read 1746.

— 6 from the bottom, for *Rupel* read *Russel*.

— 185, lines 34 and 47, for *Stettle* read *Stittle*.

— 316, — 8 and 9 from the bottom.—The family of *Laurence Saunders* the martyr is, we are informed, not extinct. The Rev. Thomas Saunders, here mentioned, died at Islington, in 1806, having left six children, who still survive him.

— 371, column 1, lines 7 and 8, for COWHIGE read COWLINGE.

— line 20, for *Holstead* read *Halstead*.

— 372, — 2, lines 1 and 2, for *Alstead* read *Halstead*.

— 15 and 16, Mr. Robinson translated only five volumes of *Saurin's Sermons*. The sixth was translated by the late Dr. Hunter; and the two last by a Mr. Sutcliffe, a Methodist minister. Mr.

Robinson, in addition to the works mentioned, published "Ecclesiastical Researches," in quarto.

Page 373, column 2, line 24 from the bottom, for 1680 read 1688.

— 374, ——— 4, for *Milbourn* read *Melbourn*.

— 375, ——— 25, for *large barn* read *dwelling house*. Add to the paragraph the following:—"A new Meeting-house has been erected at Bottisham, which was opened on the 8th of September, 1816; Mr. T. C. Edmonds, of Cambridge, Mr. William Clayton, of Saffron Walden, and Mr. Dobson, of Chishill, preaching on the occasion."

— 438, ——— 1, line 10 from the bottom, for *Micklin* read *Nicklin*.

— 439, ——— 2, ——— 13 from the top, for *Micklin* read *Nicklin*.

— 439, ——— 1, ——— 14, for *Mildred* read *Meldreth*.

— 503, ——— 1, lines 36 and 37, for *John Denna* read *John Dennis*.

— 504, ——— 1, line 27, for *youngest* read *third*.

— 504, ——— 2, *delete* lines 3 to 6, and insert, "There are four burying grounds in Fulbourn, belonging to the Dissenters; in one of which, Mr. Harper, the Baptist minister of Cambridge, was buried in 1741."

#### ERRATA.

In the Number for October, the pages from 632 to the end are erroneous; instead of 641, &c. they should be 633, 634, 635, 636, 637, 638, 639, 640: the references in the Index correspond with the corrected folios.

In our November Number, page 702, article "*Schools in France*," for 12,000 schools read 1200 schools.

#### ADVERTISEMENT.

\* \* \* The Conductors of the CONGREGATIONAL MAGAZINE cannot allow this opportunity to pass without expressing their gratitude to their numerous friends and contributors, for the liberal support they have experienced during the past year. Each returning month has witnessed the growing respectability and popularity of this Work, and has served to confirm the judgment of its original projectors, that such a publication was urgently demanded by the flourishing condition of the Congregational Churches in England, Wales, Scotland, and Ireland. The success which has hitherto accompanied the undertaking is indeed such, they trust, as to have secured the permanence of the work; but not such as to enable the proprietors yet to realize one important part of their original design. And as they have themselves made considerable sacrifices to attain their object, they may yet be allowed to press it upon the attention of all their friends, and especially of ministers. The CONGREGATIONAL MAGAZINE is conducted by individuals who receive no pecuniary compensation, and whose only aim is the promotion of primitive christianity by the most scriptural of all means. As Editors, therefore, of a work which stands upon the most liberal, the most disinterested, and the most independent principles, they may take this opportunity to say, that they have an especial claim upon the support of their own brethren: this they respectfully solicit, and they wish it to be generally understood—not on their own account, for they disclaim all pecuniary advantage by the Work, but for the sake of truth, and for the assistance which the profits of the Magazine may afford towards the support of aged labourers in the Lord's vineyard, and of academies for the education of pious young men for the ministry. The Conductors will be pardoned, they hope, for saying, that considerable support to these great and noble causes is withheld by the introduction of this Magazine into Book and Reading Societies. They beg leave to hint to their friends of the Congregational denomination the propriety of retaining this Work in their families for the instruction of their children in the principles of scriptural and primitive christianity, instead of availing themselves of the hasty and cursory reading which is allowed as a book passes from one member to another in a reading club. Should every family of respectability, and of Nonconformist principles, but support this Work, with that degree of vigour and public spirit for which their ancestors were so distinguished, not only would the Conductors be enabled and encouraged to fill its pages with the choicest materials they could command, but they would have the additional pleasure of devoting a respectable sum monthly to the important objects to which they have devoted the whole profits of the work. In conclusion, they can only say that no effort shall be wanting, on their part, to render this Work all that the most judicious and zealous friends of biblical christianity can wish to see it.

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END OF THE SECOND VOLUME.

A minute

DETAIL OF CIRCUMSTANCES  
RELATIVE TO THE  
**Old Meeting House,**

IN

**John Street, Wolverhampton,**

**A Case of great Importance to Orthodox Dissenters.**

BY CHARLES MANDER.

**I** WAS led to undertake a detail of this interesting case, from a conversation which recently occurred between a respectable Unitarian Minister and myself.

In the course of our interview, the case of the Old Meeting House became one of the topics of conversation, and I took the opportunity of relating to him some of the leading circumstances of the affair, and proved to him the incorrectness of the statement, signed by thirteen of the Unitarian Ministers, particularly in *that part* in which they state, that "while Mr. Griffiths was the Minister, legacies to the amount of five hundred pounds were bequeathed for the support of public worship in the place, by three gentlemen, who were attendants on his ministry, and who, by their preference in this respect, gave unequivocal proof that it was not their design to encourage Trinitarian worship."

From what I related, he appeared fully satisfied that the thirteen ministers who signed the case, as well as Mr. Bransby in his statement, had been completely misguided by Mr. Pearson; and that Mr. Pearson's and Mr. Bradshaw's conduct to Mr. Steward, had been shamefully cruel and oppressive; and that if the circumstances which I then related, had been made public, Mr. Pearson would never have met with the great support from the Unitarians which he evidently had done. This gentle-

man also said, that, out of justice to ourselves, we were in duty bound to lay the whole proceedings before the public, and had much injured our cause by not doing so earlier. I felt the propriety of his remarks; and, as a reply to Mr. Robertson was shortly to appear in a pamphlet, I immediately concluded that a clear detail of the circumstances might be added to it, as an appendix; and I cannot doubt, that when they are impartially weighed, they will produce the same effect upon the minds of all unprejudiced readers, as they did upon this respectable Minister.

The Meeting-House under consideration, with a good Dwelling-House adjoining, designed for the Minister, was built in the year 1701, by a society of Protestant Dissenters.—Our opponents state, that the original deed expresses it "to be intended for the worship and service of Almighty God, and the use of Protestant Dissenters." If this be the truth, and however loosely the deed may be expressed, yet we can come to a *positive proof* what the sentiments of the founders, and the first minister, were,—as we have an affidavit made to that effect by the grand-daughter of the Rev. J. Stubbs, who was their minister in 1701, and continued to be their pastor till his death, which took place in February, 1740.—Miss Elizabeth

Newnham, of Birmingham, spinster, made oath, that "she was aged 65 years and upwards; that she was the grand-daughter of the late John Stubbs, of Wolverhampton, Dissenting Minister, being the daughter of Elizabeth, the eldest daughter of the said John Stubbs;—that it was always understood, and that she had frequently heard her mother and aunts say, that their father, the said John Stubbs, was a serious Calvinist and Trinitarian in sentiment, and always professed and preached those doctrines;—that he was the first minister of the Meeting-House in John Street, Wolverhampton, and that the Meeting-House was erected for the express purpose of his ministry, in the first instance, and afterwards of his successors professing the same faith;—that she well knew the Rev. John Cole, and was on very intimate terms with him and his family, and was very frequently at his house;—that his religious doctrines, both in the pulpit and in private discourse, were Calvinistic." She was sworn to these facts in Birmingham, on the 14th of May, 1817, and is since dead.

I will now go forward to 1781, the time when the Rev. John Cole resigned the pastoral charge. Up to this period our opponents do not dare to say, that any other than Trinitarian doctrine had ever been promulgated in this place. It is true that Mr. Bransby, in his statement of May 25, 1818, says, "Were it necessary, I could prove that Mr. Cole himself had ceased to be a Calvinist, and a Trinitarian, long before his resignation; and that the cause of his resignation was the unkind treatment (in another place he calls it singular treatment) which he experienced from two or three zealots, who were not satisfied with the practical strain of his preaching, and with his disuse of Trinitarian doxologies." In this particular Mr. Bransby's statement adds great

weight to our case, and throws a peculiar colouring of *justice* upon the proceedings of those whom he is pleased to brand with the opprobrious epithet of zealots. Mr. Cole was about twenty-one years the pastor of the people attending this place; and when chosen, and for the greater part of the time he officiated amongst them, was a warm advocate for the doctrine of the Holy and Blessed Trinity, and for those sentiments usually termed Calvinistic. Can it then be a matter of wonder, that when he began to "wax cold," and instead of animated and experimental discourses, he delivered them in nothing but a "practical strain," that *then* there should be some found, whose zeal was called into action, and who "should earnestly contend for the faith once delivered to the saints?" Happily there were a few, and the majority prove that they were not so far sunk into darkness as to be indifferent whether they received truth or error. Here the uneasiness began, which at the time divided the congregation, and has since been the subject of so much animadversion and contention.—When Mr. Cole tendered his resignation, Mr. Jameson, then residing at Warminster, a *decided Calvinist*, was recommended as his successor. Mr. Cole himself wrote to Mr. Jameson, who came as a probationer; and after preaching to the people about eight times, returned home. A meeting afterwards took place of both the trustees and the subscribers, by public notice, and Mr. Jameson was duly elected; there being, I am informed by those who were present, a majority of at least two thirds in his favour. *Our opponents acknowledge that he had a majority.* The call was sent to him, and he accepted it. He arrived at Wolverhampton, April 24, 1781, with his family and furniture; and Verax (who was one of the trustees with Mr. Joseph Pearson) in his statement of



April 27, 1818, says; "strange as it may appear, it is a fact, that the doors of the meeting-house and of the dwelling-house attached to it, were locked against him, without any notice having been given, and were guarded by part of the dissentients, at the head of whom was Mr. Peter Pearson, an avowed Socinian, father of the most prominent person now acting in the present contest.—No admittance could be gained without having recourse either to violence or to legal measures. Mr. Jameson being a man of a quiet and peaceable disposition, would not suffer the former to be resorted to; and the want of means and the heavy expences thrown upon the friends of Mr. Jameson, prevented their then having recourse to the latter." Mr. Bransby *denies* that the meeting-house was locked and guarded, but does not *disprove* it; and when I recollect that his only means of information is through a person who was too young at the time this occurred, to have any distinct remembrance of it, to what credit, I would ask, is he entitled?—I have also this part of Verax's statement confirmed by some of those who were interested at the time, and who would not *pledge* their honour to a falsehood.

Thus the *minority* took violent possession of the chapel, and expelled the *duly elected* minister, contrary to the common usage and right of Dissenters. The consequence was, that the friends of Mr. Jameson fitted up a barn for a temporary accommodation; and this, by thirteen Unitarian ministers in their statement of March 10, 1818, is called "*quietly retiring and acquiescing*."—"Whereupon," they say, "*The meeting-house, with its appurtenances, upon the universally admitted principles of Protestant Dissenters, became the rightful property of those who remained; and upon these just and sacred principles*

*of christian liberty, the principles upon which it was first formed, the congregation continued to assemble.*"

Here, with Verax, I may ask, "Was there ever such a mockery of truth, and such a perversion of the just and sacred principles of christian liberty?"

After having thus wrested the chapel, and its *endowments* and appurtenances, out of the hands of their rightful owners, the Unitarians, in May, 1782, invited Mr. Griffiths, who, they say, was an avowed Anti-trinitarian, and who finally settled amongst them; and it remained in the hands of the Anti-trinitarians till October, 1816, the time when the present dispute commenced.

Much has been said by both parties, and several statements have appeared in print, respecting the endowments of the place. On Oct. 1, 1817, ten Orthodox Ministers stated in their "Case of great importance to the Orthodox Dissenters,"\*—that "this meeting-house was built in 1701, and was *endowed* and occupied by Trinitarians till about 1781."—March 10, 1818, thirteen Unitarian Ministers reply to this, and assert, that "*while Mr. Griffiths was the minister, legacies to the amount of five hundred pounds were bequeathed for the support of public worship in the place, by three gentlemen, who were attendants on his ministry, and who, by their preference in this respect, gave unequivocal proofs that it was not their design to encourage Trinitarian worship.*"—To this a most respectable gentleman, who was one of the trustees appointed with Mr. Joseph Pearson, replied, under the signature of Verax, April 27, 1818, wherein he observes,—"I proceed distinctly to declare, that the assertion that 500*l.* was bequeathed in Mr. Griffiths's time, is equally void of truth, as are the other points stated. It

\* Mr. Pearson has taken the advantage of a *typographical error* in this paper, as October was by mistake printed August.

may be said this is a bold charge of falsehood, but documents are in existence to prove the truth of what I assert, and I challenge the production of them. They will prove that 499l. 10s. was given to the meeting-house during Mr. Cole's ministry, of course prior to Mr. Griffiths's time, and before Socinian sentiments were promulgated in that place. Let the public judge between us, as to the motives for such glaring misrepresentations of facts. One hundred pounds was afterwards left by a gentleman in Mr. Griffiths's time, who had for many years sat under Mr. Cole."

A long reply was made to this statement by the Rev. James Hews Bransby, May 25, 1818, and stitched in the Repository, No. 149.—After many observations, he says, "I repeat, let the public judge between us. I have examined the book of the treasurer to the meeting-house with great care; and from that book I transcribe the general account for a year and quarter, as made up at the time of Mr. Griffiths' becoming the minister."

Dr. MIDSUMMER, 1782. £ s. d.  
To Subscriptions received from three of the Society, for their seats in the meeting-house preceding Lady-day, 1781, to be applied towards the subsequent expenses of the Society, . . . 1 8 10½

To Subscriptions from the Society, for their seats in the meeting-house, from L. day, 1781, to Midsummer, 1782 . . . 35 10 0  
To a year's rent of land, due Lady-day, 1782 . . . 5 3 6  
To a year's interest of money in the funds, due Midsummer, 1782 . . . 4 0 0

46 1 4½  
Cr. 45 9 0

Balance £0 12 4½

Cr. £ s. d.  
By Cash to ministers to supply the place, from L. day 1781, to the first sabbath in Mids. 1782 43 7 0  
By cash to Messrs. Adams for a year's rent of Lord Gower's part of land . . . 2 2 0  
— added to the sum £45 9 0

"Towards the close of Mr. Cole's ministry at Wolverhampton, the sum of 95l. 15s. was in the hands of trustees; that sum they invested in the public funds, and the 4l. a year's interest, in the treasurer's account, was from this source. But what became of the 499l. 10s. which, according to Verax, had been given in Mr. Cole's time? We see nothing of it in the treasurer's account at Midsummer, 1782; and yet Mr. Cole ceased to be minister at Lady-day, 1781. The truth, I apprehend, is, that in the prospect of its becoming necessary to invite a new minister, two members of the society, desirous of rendering the situation more eligible than it would otherwise have been, made the trustees acquainted with their design of leaving 200l. each towards the support of public worship in the meeting-house. This is placed beyond doubt by the following paragraph, which I copy from the invitation sent Mr. Griffiths, May 2, 1782:—"

"The minister's salary will be between forty and fifty pounds a year; what we may receive from the funds, and seven pounds a year from a piece of land, and interest of money, make a part of the above sum. There is likewise a good parsonage-house; also two legacies of 200l. each, left by two persons of the congregation, at their decease, to the interest. One of these persons is in the 86th year of his age, and the other is near 70."

Thus Mr. Bransby triumphs over Verax;—supposing, or professing

\* As a proof of the incorrectness of Mr. Bransby's statement.—Mr. Pearson and his co-Trustees declare upon oath in their answer to the Chancellor,—"that in or about 1782, the sum of £200 was given by the will of John Marshall, and £200 also by the will of Abraham Hill,—that such two last mentioned sums were afterwards, together with the sum of £99 15 0 invested in the Public Funds,—and the sum of £800. 3 per Cent. Red. Ann. purchased therewith." Observe! The first of the Bank Checks is dated Nov. 6th, 1778, on which day £400 Stock was purchased, which would have been impossible, had they then only been in possession of £95 15 0.—A most decided proof that Mr. Bransby's, as well as Messrs. Pearson and Co.'s statement upon oath, are incorrect!

to suppose, that he has completely disproved all his well-grounded assertions. An answer to Mr. Bransby ought to have immediately followed, but as the monthly publications were tired of the dispute, it could not obtain insertion; the consequence was, Mr. John Mander wrote to Mr. Bransby, to convince him of the incorrectness of his statement, of which the following is a copy;—

*Wolverhampton, July 21, 1818.*

Rev. Sir,—I believe it is a maxim in our Courts, not to consider a fact, as proved, unless the best evidence the nature of the case admits of is produced. If you wish to prove a title to an estate, produce your deeds. If to prove a legacy, bring the will, or a probate. Your account of the Old Meeting-house in Wolverhampton, dated May 25th, 1818, fails in this point; and if the foundation is bad, the superstructure is in danger of falling.”

“Neither Mr. Marshall’s will proved in Doctor’s Commons, nor Mr. Hill’s will proved at Lichfield, contains any bequest to any religious or charitable institution whatever.—Both have been examined, the probate of Mr. Hill’s is in my possession, lent me by his executor, Mr. John Smith, who is now living.\*—So much for the legacy.—If Mr. Hickcox’s journal contains an accurate detail of events relating to the Chapel, you will find +Mr. Marshall, and Mr. Hill, gave each of them two hundred pounds in Mr. Cole’s time, and before he had any thoughts of leaving Wolverhampton, for the support of the interest, reserving the proceeds to themselves during their lives. I well remember my worthy father-in-law, Mr. Charles Hunter, mentioning this to me, and that they wished him to do the same, but he declined it, saying, “He would have the controul of his own money during his life; but would leave a legacy for the same purpose.”

\* Yet in answer to the Chancellor, upon oath, Mr. Pearson and his three co-trustees say these sums were left by will.

+ Mr. Hill and Mr. Hunter were Scotchmen, Mr. Marshall’s Father, (if not himself) was one, and all were reported what is termed Orthodox.

This he probably did, but the unhappy business respecting Mr. Jameson occasioned him (if done) to alter it.—He afterwards left a legacy towards paying the debt of Temple-street Chapel, if not paid before his death, but it having been paid previous to that event, the legacy lapsed.”

It appears from a memorandum lost in Mr. Griffiths’s hand-writing, dated January 3, 1792, that “he, and three of the trustees, (Messrs. Corson, Pearson, and Harper) opened the box containing the writings belonging to the Meeting, and found a bond given by Mr. Hickcox to Messrs. Turton and Harper, and their heirs, &c. for eight hundred pounds stock in the 3 per cents. red. which was vested in Mr. Hickcox’s name for convenience, being purchased with money from Mr. Marshall and Mr. Hill, 200l. each, and 99l. 10s. left previously by ———, 400l. of this stock was purchased November 6, 1778, and 400l. June 7, 1780. The bond was dated October 17, 1785.—At the same time, Mr. Griffiths adds “he saw the checks from the Bank of England for the stock purchased, viz.

1778, £ 100 10 at 65½—200 Stock, & 5s over.  
Nov. 6, 180 10 at 65½—200 do.  
Nov. 6, 180 10 at 65½—200 do.  
1780,

Jan. 7, 238 10 at 59½—400 do. & 10s over.

£499 10      £800

How does this accord with a legacy in Mr. Griffiths’s time? In a N. B. dated May 10th. 1794, he says, “five pounds of Mr. Marshall’s money has been withheld from me since 1782 (the time Mr. M. died) on pretence of its being designed for defraying the expences of repairs.”

Now how far will your statement corroborate these facts?

You say, “you have examined the book of the treasurer with great care,” and give in the general account for a year and quarter, ending Midsummer,

1782. In it you state "four pounds for a year's interest for money in the funds, but see nothing of 499l. 10s." I should wonder if you did, unless it had been entered both ways, thus:—

|                                           |      |
|-------------------------------------------|------|
| Dr.                                       | £ s. |
| One year's interest of 800l. 3 per cents. | 24 0 |
| Cr.                                       | £ s. |
| Cash paid Mr. Marshall, .....             | 10 0 |
| Ditto paid Mr. Hill, .....                | 10 0 |
| Balance, .....                            | 4 0  |

I suppose Mr. Hickcox paid each their life interest as it became due, without inserting it in his account, and made himself debtor only for the surplus, 4l. applicable to the society. 'Tis pity when you were examining the accounts, "*so carefully*," you had not given in the statement for a few succeeding years, they are not very long, and it might have saved you the trouble of publishing it, and me of explaining it. I doubt not you would have found in the next half year, Mr. Marshall's donation would have appeared, his interest having ceased; and at Christmas, 1785, Mr. Hill's also would have been recorded.

Thus we see the effect is produced, by the death of these two gentlemen, of 800l. 3 per cents. red. coming into use, for the benefit of the place, in Mr. Griffiths's time, but not from any legacy. Mr. John Smith, of Wolverhampton, executor to Mr. Hill, will tell you, if you will apply to him, that after Mr. Hill's death he applied for the proceeds up to the time of Mr. Hill's decease; it not being six months, Mr. Hickcox refused to pay him,—being threatened with law, he consulted Mr. Turton, and the claim was paid to Mr. Smith. I think these facts must convince you the 800l. stock was not bequeathed in Mr. Griffiths's time, BUT IRREVOCABLY GIVEN IN, AND BEFORE Mr. COLE'S TIME.

This 800l. stock remained in Mr. Hickcox's name till 1806, when Mr. Russell, (Mr. Hickcox's executor,) sold it, to pay me for the purchase of two tenements next above the chapel. The remainder of the money arising

• Mr. Pearson says, his reply was "*very likely*," but Mr. John Mander believes his own statement is correct. It is however very clear, Mr. Pearson does not deny the fact,—as he observes, "Mr. John Mander's representation of the business, in his letter to Mr. Bransby, may or may not be correct."

from it, 260l. by desire of the trustees, lay in my hands, on my note, at 5 per cent. (waiting their getting a security to their mind,) till 1810, when I told Mr. Pearson I should be glad to part with it. He asked me to let him have it, and he would give me his bond, but wished the note to remain as it was, for obvious reasons. This I consented to,—and he, in fact, had the money, and the trustees my security, till July, 1817; when being determined to have no more to do with it, I desired Mr. Pearson to bring in my note, and I gave him *his* bond.

Having read and investigated this statement, I think you will have *some hesitation* in repeating, "That of these sums, in all 700l. it is evident no part was contributed for the support of Trinitarian worship."

There is 105l. in the 5 per cents. Mr. Pearson and I have received the interest of, as executors of Mr. Stokes, Mr. Corson's kinsman and executor, besides what is before stated.

If you have an opportunity of shewing this to Mr. Lee, it may convince him he has not a correct view of the subject, in his reply to Verax.

I am, sir,  
Your's (a friend & promoter of peace)  
JOHN MANDER.

To the Rev. Mr. Bransby.

Mr. Bransby acknowledged the receipt of this letter, but did not wish to enter into a private discussion upon the subject. Some few days after Mr. Mander had written to Mr. Bransby, he had occasion to call upon Mr. Pearson upon private business. Mr. Pearson opened his desk, in which Mr. Mander immediately recognised his letter to Mr. Bransby; and said, "I see you have got my letter to Mr. Bransby—are its statements correct? To which Mr. Pearson replied, "I believe they are." After this acknowledgment of Mr. Pearson's, may I not with propriety use the words of Verax, quoted by Mr. Bransby, "Let the public judge between us."

Let me ask the thirteen ministers

what *they now* think of their informant's accuracy, who, by acknowledging the correctness of Mr. John Mander's statement, clearly avows the incorrectness of theirs! What security have they for the truth of *any part* of what they have, or may hereafter publish from such a source?

The memorandum alluded to, with some others, were inserted at the end of the book kept for registering the baptism of children; and were doubtless inserted by Mr. Griffiths, for the information and benefit of his successors. But surely, the kind hand of an over-ruling Providence may evidently be traced in it.—This was the only document kept by the minister, Mr. Steward, and this our opponent wanted from him; and had it not been in the register-book, he would have given it up. These few documents strengthened Mr. B. Mander's memory, and confirmed his statements to his friends. But for this circumstance, his friends would probably have shrunk from the contest—the statements of our opponents being so artfully drawn up, and bearing such a specious appearance of truth, might have led them to conclude he must certainly have been wrong in the opinion he had formed. We had not this book in our possession till some weeks after the contest began, and were not aware that any such document was in existence, but of course, when discovered, it became a valuable acquisition.

Mr. B. Mander was appointed a trustee in 1772. In 1792 Mr. Peter Pearson, and the rest of the Unitarian party, found it expedient to elect fresh trustees. They could not do this without the concurrence of Mr. B. Mander, and his few surviving co-trustees; Mr. Mander's attendance was therefore requested, and a meeting called (as he was informed) for the purpose of electing and appointing new trustees; but when he attended, to his surprise, he found the trustees already fixed upon by the

Unitarian party, and a deed previously prepared, for assigning the trust to them; by which deed he, as principally obnoxious to their system, was to be excluded from the trust.—Mr. Mander's co-trustees, except Mr. Hadley (since dead) did sign it, but Mr. Mander refused to do an act so derogatory to his duty as a trustee for the maintenance of the truth.—Thus this new deed never had his signature, and consequently it not a *legal* deed; and he being the only surviving trustee under the deed by which he was appointed, is become the only *legal* trustee to the chapel.

I now come to the time when Mr. Steward, the present minister, was invited, and call the attention of the public to what has subsequently taken place.

The Rev. Mr. Steward, who was a professed Unitarian, was invited in 1813, for three years.

Early in 1816, Mr. Steward's religious views began to alter, and he gradually embraced that system of doctrinal sentiments which was held by the original founders. While this change was in operation, alarm was excited in the minds of some of the leading persons of the congregation, at the head of whom was Mr. Joseph Pearson, who, in consequence, held a meeting on the 1st of September, at which they avowed themselves Unitarians, and hostile to the doctrine of the Trinity; and resolved that no minister should officiate there who did not openly avow and cordially maintain the same sentiments. They informed Mr. Steward of this resolution, and desired him to relinquish the pulpit and dwelling-house at the expiration of three months from that time, agreeing to remunerate him for his prolonged services.

On Sunday, Sept. 29, Mr. Steward announced from the pulpit, that on the Sabbath-day following he should publicly avow his sentiments.

Mr. Benjamin Mander attended to hear Mr. Steward openly renounce



Socinianism, and to declare the sentiments he had embraced. With this view, and this only, he entered John-Street Chapel.—On Sunday, Oct. 6th, Mr. Steward, agreeable to the notice he had given on the previous Sabbath, did publicly renounce the sentiments he had before maintained in that place, and declared those he had embraced. At this time no conversation had ever taken place between Mr. Steward and Mr. B. Mander about his change of sentiments, or any thing relating to the chapel, or its concerns; nor would Mr. B. Mander have known, but through the medium of a friend to whom Mr. Steward had occasionally opened his mind.\*

Mr. Pearson, and several others of the Unitarians, shewed evident marks of disapprobation during the time Mr. Steward was thus delivering his views of divine truth; and no sooner had Mr. S. descended from his pulpit, than Mr. Pearson and some others surrounded him, and Mr. B. Mander was at this time induced to step forward, not knowing what might be their intention. Mr. Pearson became very violent and abusive, calling Mr. Steward "liar and turncoat," &c. which caused Mr. Mander to interfere with some warmth. Mr. Pearson immediately told him "he had no business there," and was not a little abusive to him also. Mr. M. in reply, said, "If such was his conduct, he would let him know that he had as much right and power there as he had." Very abusive and violent language was also used by others of the Unitarians, both to Mr. Steward and Mr. Mander.

From this time till Oct. 19, nothing particular occurred, only that Mr. Steward was anxiously consulting about his removal, with two respectable ministers who had promised him their support, and had, in fact, a situation in view for him, which, after the conduct of Mr. Pearson on the 19th and 20th, and subsequent week, was relinquished; as one of the ministers, who was thus trying to serve him, recommended Mr. Steward not to leave

John-street chapel till the affair between Mr. Pearson and Messrs. Mander was ended; for that as Mr. Mander had been his friend, he ought not to desert him.

On Saturday, Oct. 19th, Mr. Pearson went into the vestry belonging to the chapel, (which Mr. Steward used as a school-room, and for which he was charged five pounds per annum,) and asked Mr. Steward "if he would give up the keys of the place." Mr. S. replied, "that he did not like to do it at present, but hoped that he should be able in three weeks or a month;" and said, "that some friends had been interesting themselves for him, and had a place in view," or to this purport.

Requiring him to give up the keys, was, in effect, requiring him to give up the pulpit, which, by a resolution passed on the 1st of September, he was allowed to hold till the 1st of December. After this had passed, Mr. Pearson introduced other persons, with two carpenters, and said, that they should proceed to exclude him from the chapel by violence.

Mr. Baker, one of the trustees, in a friendly way, desired Mr. Steward to give up the keys, and observed, "that if he did not, they would refuse to pay him for his past services." Upon this Mr. Steward left his school-room *to go for the keys*, but whilst he was away, they turned his pupils out of the room and fastened the doors against him. On his return, he demanded admission, but was refused. The carpenters broke open the doors between the vestry and the chapel, and put new locks on the front doors of the chapel. During this time, Mr. S. went through the chapel into the vestry; when Mr. Pearson and his party had made the place secure, they retired, leaving Mr. S. in possession of the vestry only; but some time in the night between Saturday and Sunday, they came again, fastened the vestry-door, and put a new chain and lock on the gate at the front of the chapel, thus completely shutting Mr. S. out of every thing but his dwelling-house.

\* Mr. Pearson, in his remarks, asks "Is Mr. B. Mander prepared to deny that he boasted to several individuals of having made Mr. Steward a convert?" Most positively does Mr. B. Mander deny this,—and to this foul insinuation, he refers his friends to the above as an answer, confident that those who know him best, will give his assertions the fullest credit.



On Sunday, October 20, much unpleasant altercation took place in the chapel, in consequence of Mr. B. Mander's ordering the chain and lock to be forced in order to give Mr. Steward possession. Before, however, this was accomplished, Mr. S. begged Mr. Pearson to give him peaceable possession of the pulpit, and Mr. Mander, as trustee, joined in the entreaty. Mr. Pearson remained inflexible, insisting upon it that Mr. Mander was not a trustee, and had no right to interfere. Mr. Mander very properly said, "If you will cause the deed to be brought, and prove that I am not a trustee, I will retire; but if you do not, I will give Mr. Steward possession." This being refused, Mr. M. ordered the place to be opened.\*

On the following Tuesday morning, Mr. B. Mander, myself, and three men, who had assisted in breaking open the chapel by Mr. Mander's directions, were all summoned before a magistrate, and entered into recognizances to appear at the next County sessions, and answer to a bill of indictment to be preferred against us, as rioters and conspirators.

In the course of the same week a correspondence took place between Mr. Steward and his friends, and Mr. Pearson, which clearly shews the readiness of the former to bring about a peaceable termination of this unpleasant affair, and the overbearing and arbitrary conduct of the latter, not to listen to any thing but what was dictated by himself.

On Tuesday the 22d of October, Mr. Steward wrote thus to Mr. Pearson, and sent it by the hands of Mr. John Mander, brother to Mr. Benjamin Mander, at that time an intimate acquaintance of Mr. Pearson, but

with this restriction, that he *should not deliver it unless Mr. Pearson would let Mr. John Mander see the deed, that he might know whether Mr. B. Mander was a trustee or not.* Mr. Steward's object in making this request was to prevent litigation:

"J. Steward's respects to Mr. Pearson, and begs leave to say, that if the trustees and congregation of John-street meeting-house will pay J. Steward his regular salary up to the 1st of December, 1816, and suffer him to remain in the house for a period not beyond Lady-day, 1817, he will resign the keys into the hands of Mr. Taylor, as requested."

Tuesday morning, Oct. 22, 1816.

[This note was written and sent before it was known that any summons was issued.]

Mr. John Mander called upon Mr. Pearson the same day, and told him "that he had a note from Mr. Steward, which was of that nature, he should advise him not only to accede to, but to exceed it. But prior to his delivering it, Mr. Steward wished he should have a sight of the trust-deed." Mr. Pearson replied, "If that be a *sine qua non* it is soon settled." Mr. Mander said, "Let us leave *sine qua non*s out of the question;—suppose you show it me as an old acquaintance, and I may say *friend*,"† adding, "Trust-deeds are public matters, and if all the world saw them there was nothing improper, provided every thing was correct; and thought he might be trusted, as he should not make a bad use of it." Mr. Pearson said, "Before he could do that he must consult others, and he was sure they would object, *so should he.*"—Mr. Mander replied, "You can speak for yourself of course, and I have no doubt but what you say will influence others."‡

\*In Messrs. Pearson and Co.'s answer to the Chancellor, they deny refusing to exhibit the deeds.

† To shew that Mr. Mander had some reason to expect a compliance, upon the score of friendship,—in the conclusion of a note, dated Nov. 9th, 1816, (not many days after the request was made) Mr. Pearson says,—"I cannot conclude this note without saying that I have many past favours and kindnesses to thank you for, and which I shall never cease gratefully to acknowledge, whatever the future state of our acquaintance may be."

‡ Respecting this note Mr. Pearson remarks, "I never saw it till it was printed in the Appendix; and I have no hesitation in saying that the trustees would have acceded to the

Mr. John Mander then returned to Mr. Steward, and told him the result of his interview, when Mr. Steward requested he would deliver another note, and he would make other propositions, to which Mr. M. agreed, and the next day delivered the following from Mr. S. to Mr. Pearson:—

"Sir, Oct. 23, 1816.

"I am exceedingly sorry on account of the confusion at John-street chapel last Sunday. I feel anxious for a speedy and amicable settlement of the differences; I would therefore propose an arbitration, and would chuse for myself, the Rev. Mr. Birt, of Birmingham, the Rev. Mr. Scott, of Cradley, (an intimate friend of Mr. Pearson's) and Mr. John Mander, of Wolverhampton; and leave you to select three others, whom you please.

"I am, &c. JOHN STEWARD.

Mr. Pearson said "It did not require much time to answer it; he should not be dictated to by aggressors." Mr. Mander told him, "That when people differed, each thought the other the aggressor; but had he (Mr. P.) any thing to propose? He (Mr. P.) said "No: and as matters were now in law, let the law take its course."\*

Mr. Mander then expressed his sorrow that he could not bring about a different issue.

The same evening Mr. John Mander received from Mr. Pearson the following note:—

"There can be no hesitation in immediately rejecting the proposition left by Mr. Mander this Evening, written by Mr. Steward, on behalf of

terms of it, and been glad to get rid of the writer."—*Mark!* Mr. John Mander was requested by Mr. Steward, not to give up the note unless he had a sight of the deeds. This Mr. Pearson *peremptorily refused*, and of course Mr. Mander returned without showing him the note.—But how far Mr. Pearson is entitled to credit in saying "the trustees would have acceded to its terms," is evident, if the reader will turn to Mr. Steward's note of Nov. 1st following, and look to the scurrilous reply made to it. Mr. Pearson is not to palm such a deception as this upon the public.

\* It is very clear that this Gentleman thought by his violent and over-bearing conduct, to alarm his opponents, and thereby gain his point; but these *conspirators*, (as he terms them,) were not to be so easily alarmed.—Perhaps had he foreseen how soon *this violence* would have caused the tables to be turned upon him, he would have suffered even *aggressors* to have dictated to him.

† The copy Mr. Steward reserved of this note had no date, of course I could give none.

himself and his friends, alias fellow-conspirators.

"Wednesday evening."

Another note was sent to Mr. Steward the same evening, as follows:—

"Wednesday evening.

"If Mr. Steward were really *serious* in the proposition he has sent this evening, on behalf of himself and his friends (alias his fellow-conspirators) there can be no hesitation in rejecting it.

"JOSEPH PEARSON.

To Mr. John Steward, St. John-street.

Are these notes consistent with the christian moderation of which they so much boast? And is there here nothing of that intolerant spirit of which Mr. Pearson has so unjustly accused his opponents?

A third note was written by Mr. Steward to Mr. Pearson, in the same week, but without date, as follows; †

"Sir,

"You know that I always said it was my intention to retire peaceably, as soon as I could with convenience to myself; but from what transpired last Saturday morning, and sometime in the night between Saturday and Sunday, it is now my wish to leave the whole matter to arbitration; and would chuse, on the part of myself and friends, the Rev. Mr. Birt and the Rev. Mr. James of Birmingham, and Mr. Cooke, of Wolverhampton. I leave you and your friends to chuse for yourselves three other persons whom you please.

"I am, Sir, Your's, &c.

"JOHN STEWARD."

Afterwards Mr. Steward made a proposal to the Rev. Mr. Clare (the

magistrate who bound over Messrs. Mander) leaving him to act as mediator; but Mr. Clare could not succeed, and Mr. Steward received the following letter from Mr. Pearson, which takes not the least notice of some of the matters named by Mr. Clare:—

“Mr. Steward, “Oct. 31, 1816.

“Sir,—“I saw Mr. Clare yesterday, who informed me that you had been with him the day before. He wished the business to be arranged with you if possible. The trustees and myself never had any objection, but they have never been met by you with any proposition likely. We have to say, that upon your peaceably giving up the meeting-house and vestry, with all the keys belonging to the new and old locks, (as well as the palisade lock,) on or by Saturday next, by twelve o'clock, and sign an agreement to give up the house by the 25th of December next (till which time you are welcome to remain in it, upon agreeing to the before-mentioned terms only,) the trustees will present you with twenty-five pounds. Your reply to-morrow morning will oblige.

“I am, Sir,

“ (For the other trustees and self,)

“Your obedient servant,

“JOS. PEARSON.”

To which Mr. Steward made the following reply:

“To the Trustees of John-street Chapel.

“Gentlemen, “Nov. 1, 1816.

“I received Mr. Pearson's note of last night, and I beg leave to say, that I told Mr. Clare I would retire provided the trustees and congregation would pay me my salary up to the first of December, which would amount to about 34l. and those persons who are bound to prosecute the Messrs. Manders to withdraw their recognizances. If you feel disposed to do this, I shall be willing to comply with your conditions, except the asking the favour of another month's residence in the house, should I need

it. If you should refuse my proposal, I shall be very glad to have it settled by four persons, two chosen by yourselves and two by me. I only wish you to act as honourable men, and you will not find me disposed to act a dishonourable part.

“I remain, Gentlemen, yours &c.

“JOHN STEWARD.”

What mildness! and how much of the christian spirit is discovered in the foregoing notes of Mr. Steward's, especially when it is recollected that he was addressing a man who had long been his most bitter enemy.

To this he received the following reply:

“To Mr. Steward.—The trustees unanimously determine not to make any other proposal than the one sent on Tuesday, which Mr. Steward thinks proper to decline; if it be not accepted to-day, they hereby withdraw it. As to the proposition sent by Mr. Steward yesterday, what is said above is a sufficient answer to it. Matters shall take their due course.

“JOSEPH PEARSON,

“THOS. WILLIAMS,

“JOSEPH STANLEY,

“JOSEPH BAKER.

Wolverhampton, Nov. 2, 1816.

I now go back to Sunday, October 27th, which, though not attended with all the outrage of the previous Sabbath, was still a scene of disgraceful confusion. The law would not allow Mr. Pearson to break the peace of the congregation, during the time of divine service, by speaking; but he had recourse to other means, such as walking about the aisle, shutting the doors with violence, taking out of his pocket a pamphlet or monthly magazine, and reading during the time of service. Others of the Unitarians, emboldened by his example, walked up and down the stairs, during the time Mr. Steward was in prayer, with considerable noise; and various other acts were done equally disgraceful, and to the complete annoyance of the congregation.

After the afternoon service, it was usual to take the children of the Sunday schools into the vestry, sing a hymn, and dismiss them. This Mr. Steward attempted to do, but in vain; the hymn commenced, but the noise of the Unitarians became so great that it was impossible to proceed. Mr. Steward then desired the children to go home, but Mr. Pearson insisted that they should stop an hour longer; however, after some altercation between Mr. Pearson and Mr. Steward the children retired.

Now Mr. Pearson commenced a fresh attack upon Mr. B. Mander, calling him a rioter, conspirator, bigot, fanatic, and said that he would get him into the King's bench, and ruin him if possible; and at last told him, that he could give him some information of which he was, perhaps, not apprized, viz. that he (Mr. B. Mander) never was a trustee of the chapel. "I say (said Mr. Pearson) as a *man of honour*, you *never were a trustee*." This he repeated several times in the hearing of not less than thirty witnesses!

What are we to conceive of this "*man of honour*?" Are we to give him credit for any thing he in future asserts? Since by his own acknowledgment, both before the Master of the Rolls and in the Court of Chancery, he has admitted that Mr. B. Mander is a trustee.

After this day Mr. Pearson troubled the place but very little with his company; but the example he had set, operated so powerfully upon the mind of some of the lower class of the old attendants, that it was not, till one of them had been taken before a magistrate, that peace could be restored.

I now pass on to notice a complete *masterpiece of oppression and cruelty*, its equal being rarely heard of. It will be seen by one of the foregoing

letters from Mr. Steward, that the trustees and congregation of John-street chapel owed him about 3-11. an enormous sum, if we consider how small the yearly income he received from them was—(the correctness of his demand they have since acknowledged in their own statement). Mr. S. received from them but about 75l. a year, of course there was now withheld from him nearly *half-a-year's income*. Mr. Steward and his family (a wife and five children, at home, none of whom get any thing towards their own support; besides a son, who was out as an apprentice, and for whom Mr. S. had to provide clothes) were at this time in great distress, as may well be conceived, when the very means of their support was withheld from them; for, in addition to his salary, his school, which had for some time produced him about 40l. per annum, in consequence of their treatment, had very much declined, and he was compelled to relinquish it.

Mr. Steward had been accustomed to have bread, flour, &c. from Messrs. Taylor and Bradshaw, two of his congregation, and pay for it quarterly, or as his money came in to enable him. At this period, in consequence of his salary having been so long withheld from him, he owed them 13l. 14s. 8d. I would here observe, that Mr. Taylor was one of the oldest members amongst the Unitarians who attended his ministry, and Mr. Bradshaw was the person appointed to collect the seat rents. Can it be supposed then, that *these men* could urge Mr. Steward for the payment of his debt, and even send him an *attorney's letter*, threatening him with further law proceedings unless he immediately discharged it, when, at the same time, they were a *part of those persons* who were withholding his *only means of discharging it*?—Yet

\* In vindication of this *masterpiece of oppression and cruelty*, (I repeat the expression,) Mr. Pearson observes that "Mr. Bradshaw had been a most kind and liberal friend to Mr. Steward: he had, however seen what were Mr. Steward's principles of '*honour*,' and what his practical ideas of the '*christian spirit*.' Is it surprising then, that he began to be desirous of having a long-standing account settled?"

Is this the best defence Mr. Pearson can make in favour of his friend, Mr. Bradshaw? Were I him, I would have been silent; for

such was *actually the case*; and Mr. Steward, not wishing to lay himself under any obligation to Mr. Mander (for at this time he had received nothing from him) he named the circumstance to a friend, who very kindly lent him the money, and with the same he paid Mr. Bradshaw.

Surely no one can read this statement of facts, *which facts cannot be controverted*, without feeling the utmost indignation and abhorrence at such unprecedented cruelty.

Where is the candour, tolerance, and religious liberty so much boasted of by our opponents? Rather than support, let Unitarians *blush* at the bare mention of the Wolverhampton case!

To prove what is here stated, the following is a copy of the letter sent to Mr. Steward by the Attorney:—

“Sir,—Messrs. Bradshaw & Taylor have directed me to apply to you for the payment of 13l. 14s. 8d. you owe them, and unless the same is paid to me, with 5s. my fee for this application, to-morrow, I have positive instructions to commence law proceedings for the recovery thereof; the expences and unpleasantness whereof, I hope you will prevent.

“I am, Sir, your most obdt. servant,  
“J. FOSTER.”

“King-street, Wolverhampton,

“October 29th, 1816.”\*

The money was paid by Mr. Steward the next day, in the presence of a witness; and whatever the Unitarians might have said of Mr. Steward's dishonour, it is a fact, that Mr. Brad-

shaw gave him a receipt upon unstamped paper, thereby subjecting himself to a heavy penalty, and proving that whatever they may have said, *he was still worthy of confidence.*

The proposals made by Mr. Steward, so honourable to himself, and so much to the interest of the Unitarians to accept, being all rejected, and Mr. Pearson's rage being principally bent against Mr. B. Mander (my father) and myself, for having so far supported Mr. Steward, we thought it our duty to consult one of the most able professional men in London, who was well acquainted with the affairs of dissenters, for advice relative to our future necessary proceedings; for which purpose Mr. B. Mander applied to John Wilkes, Esq. Finsbury-place,—the very gentleman to whom our opponents afterwards (but too late applied,—a gentleman, well known in the religious world for his abilities, christian spirit, and moderation,—and to whose valuable advice and exertions, the cause in which we are engaged is exceedingly indebted.

Understanding that Mr. Pearson intended to proceed with the utmost rigour at the ensuing sessions, and indict us for a misdemeanour, in forcibly entering into the chapel and vestry on the 20th of October, we thought it prudent to employ a professional gentlemen on the spot, to conduct our proceedings, and therefore consulted with Mr. George Tompson, of Wolverhampton, upon the propriety of endeavouring to cross Mr. Pearson's bill of indictment, by preparing

what does it in fact say? Because Mr. Steward's views upon religious subjects were altered Mr. Bradshaw was justified in oppressing him to the uttermost for a debt, which *they* (Messrs. Pearson, Bradshaw, &c.) prevented him from paying! Surely the more this is observed, the more odious it must appear!

\* Mr. Pearson asks “for what honourable purpose, are all dates omitted in this part of Mr. G. Mander's ‘*clear detail of circumstances*,’ and even in the copy of the letter sent by the Attorney?” The date of the Attorney's letter was not omitted from design. The fact is, Mr. Steward had torn off the spare paper at the fold, to write upon, and the date, by that means, was lost,—however I have since obtained it from Mr. Foster, as it now appears. —I would beg the reader not to lose sight of the expression of this *honourable man*; he says *all* dates, when in fact, there was but *one* date omitted in this part of the detail, which was the above. The copy of the other had no date, as I before named. I see the drift of this Gentleman's! my Appendix appeared with an expensive work, which would consequently get access to very few: Mr. Pearson puts out his Remarks in a cheap Pamphlet, and also has it stitched into the Unitarian Magazine, by which means, it would be seen by Thousands, to whom the Appendix would be unknown. But Truth being the foundation upon which I have built. I am not afraid of the superstructure standing against all the perfidious blasts of error!



one against him and the other trustees, for the forcible entry on the 19th of October. To the promptitude and professional skill of Mr. Tompson we are greatly indebted for the success which followed. On the 16th of January, 1817, two bills were found by the grand jury against "Pearson and others," whilst their bill against us was thrown out.

On the 22d of January a meeting of several of the neighbouring ministers was held at West Bromwich, by the request of Mr. B. Mander, when it was the opinion of the meeting, that the most effectual way of staying Mr. Pearson's proceedings, and obtaining the principal object, *the production of the deeds*, would be to immediately file a bill in Chancery for that purpose, and a resolution was passed to that effect. Instructions were immediately sent to Mr. Wilkes for a bill to be filed in Chancery against Mr. Pearson and the other trustees; and, on the 30th of January, subpoenas were served on Messrs. Pearson, Stanley, Baker, and Williams. Mr. Pearson, and the other trustees, upon this exhibited a petition to the Master of the Rolls, praying that the meeting-house, dwelling-house, and endowments, might be established for the promulgation of Unitarianism. This was opposed by Mr. Mander and Mr. Steward, and the petition was dismissed by the Master of the Rolls on the ground of want of jurisdiction, and the matter being then pending before the Chancellor.

Surely no one would ever have concluded that, whilst matters were thus proceeding in Chancery, and before the Master of the Rolls, that Mr. Pearson's violence would have led him to take another journey to Stafford, and endeavour to procure a bill of indictment upon the same grounds upon which he had before been foiled. Yet at the following assizes, March 14th, he actually made the attempt, nor was Mr. Mander at all apprised of it until some time af-

ter Mr. Pearson and his colleagues, about 12 in number, had left Wolverhampton for this purpose. To prevent Mr. Pearson's success, and the *waste of money* which might have followed, Mr. Mander, Mr. Steward, and their solicitor, Mr. Tompson, with two witnesses, took coach and four, and arrived in Stafford just before them. This prompt measure (for which our opponents were not prepared) completely deranged their proceedings, and Mr. Lee, Mr. Pearson's solicitor, pledged himself that no steps should be taken against Mr. Mander that assize. Still restless, and regardless of expence (for they boasted that there was no want of money on their part—they could have *thousands* if they wanted it) Mr. Pearson determined upon another attempt the ensuing sessions. This, however, was communicated to us by a friend; and to prevent this inconsistent waste of money, Mr. Tompson was requested by Mr. B. Mander to write to Mr. Lee, the attorney for Mr. Pearson and others, to know whether they intended to make any further attempt to prefer an indictment, and offering to concur in a postponement of their pleading to those now *pending* against them. Mr. Lee acknowledged the receipt of this letter, but gave no information of their intentions. Mr. John Mander then called *twice* at Mr. Pearson's, to make a similar proposition, but could not obtain an answer. Therefore, on the 16th of April, the same unnecessary expence occurred again. Mr. Pearson and his party proceeded to Stafford, to attempt the obtaining of a bill,—and Mr. Mander and his friends to counteract it. Mr. Pearson's bill was *again thrown out*, and Mr. Mander had a *true bill found*. A second attempt was made by Mr. Pearson the following day; but with no better success.\* This was followed up by Mr. Pearson and his party commencing an action of ejectment, for the purpose of getting possession

\* Mr. T. Eyre Lee, in a letter dated February 20th, 1819, addressed to Mr. Joseph Pearson, (evidently written to appear with Mr. Pearson's *Remarks*), says, "that the offer to Mr. Tompson was made not from fear, but from a desire of putting an end to disputes



of the meeting-house. Upon which Mr. Mander made an application to the Lord Chancellor for an injunction to restrain from such proceedings, which application was successful; and the decision and observations of his Lordship were such as gave the most flattering prospect of the ultimate success of Mr. Mander.—Foiled at every point, Mr. Pearson was at last reduced to the painful necessity of applying to the very persons from whom, at one time, he would not deign to listen to any proposals. On July 25th, Mr. Tompson received a letter from Mr. Lee, on behalf of Mr. Pearson and others, stating what had taken place before the Chancellor, and requesting the withdrawal of the recognizances in the pending indictments. To which Mr. Tompson, on behalf of Mr. Mander, immediately acquiesced, provided he would un-

dertake that no further attempts should be made to prefer any bill of indictment against Mr. Mander, (the object for all the proceedings at Stafford being self-defence,) well knowing that nothing which took place in that court could ever affect the grand point in question.

Having laid the particulars of this important case before the public, I shall leave them to decide who was the oppressor or the oppressed—the persecutor or the persecuted. Mr. B. Mander was driven into every measure he has taken; first, from the pure motives of protecting Mr. Steward and his family from the cruelty of their oppressors; and afterwards, himself from the violence of his persecutors, who had threatened him with ruin and imprisonment.

CHARLES MANDER.

Wolverhampton, Dec. 16, 1818.

To this Detail, which first appeared as an Appendix, to an Appeal to the Public (written by the Ministers who originally signed the Case) Mr. Joseph Pearson has replied in a Pamphlet, dated Feb. 22, 1819, entitled “Remarks upon an Appendix.” In which he says “I have been dragged much against my inclination, into this controversy.” I can give him the *fullest credit* for his assertion,—for having been proved, to have *wilfully and repeatedly asserted a falsehood*, before *thirty or more witnesses*, and pledged his *honour to the truth of it*; which he has not here even *hinted at*, much more *denied*;—I do not wonder at his disinclination to the controversy—and I have no doubt but he has been *dragged into it*, (aided by his friend Mr. Lee) with a view of *glossing over*, and *perverting the truth*, thereby, *diverting* the mind of the reader from the most important points; and in hopes of removing the odium under which he must have fallen, even in the eyes of his friends!

Mr. Pearson in his remarks, attempts to rebut the charge of misguiding Mr. Bransby, for which purpose, he *artfully* quotes part of a letter written by Mr. Hickcox,\* because being *improperly expressed*, it would better answer his purpose, than any other document, of which he was in possession. And he says, “Of this I am certain, that we have no documents whatever in any book belonging to the Meeting-house, which shew that any sum was irrevocably appropriated, before Mr. Cole left Wolverhampton.”

Perhaps the Bank checks which Mr. Griffiths saw, were not *in a book*,—but where did he get *his* information from? Doubtless from the same documents which would prove to Mr. Pearson, that the 400l. was not only *irrevocably given*, by Mr. Marshall and Mr. Hill; but the stock was *actually purchased* before their death, and before Mr. Cole’s resignation,—they reserving, only the *interest* thereof, during their lives.

The profound attorney, Mr. T. E. Lee, with his *accustomed acumen*, in an inferior court, upon a subject which was under investigation in a court of superior jurisdiction.”

The above statement in the Detail is a sufficient answer, and will serve to show how desirous Mr. Lee and his friend Mr. Pearson were to “*end disputes*” when, by the Chancellor’s order, they could proceed no farther!!

\* This letter will be found at the bottom of the second column, in page 8.

observes in his letter to Mr. Pearson, "And it is no less evident that the parties giving their money, retained a controul over it during their lives, as they received," according to Mr. John Mander's account, the interest from Mr. Hickcox." I think this proves, that they had *no control over the Principal!*

Mr. Pearson's remarks, page 6, "Had I been inclined to say any thing respecting his (Mr. John Mander's) letter to Mr. Bransby, I should have denied the truth (as I now deny it) of his assertion, that I asked him for the money belonging to the trustees." Mr. John Mander in page 6, says that Mr. Pearson asked him to let him have the money,—and he *did* let him have it in 1810.—Mr. Pearson in his remarks does not deny that he had the money, only that he did not ask for it. Now observe! Mr. Pearson in his answer to the chancellor, upon oath in June 1817, with his three co-trustees declare, after speaking of the stock, "That all such stock was on or about June 1807 sold out by defendants, for the purchase of two leasehold houses, and the residue thereof, amounting to 260l. is now in the hands of Mr. John Mander, on his own personal security." In another part they say, "That the whole of the 260l. is still out standing, and due from the said John Mander." At the time this Oath was taken, Mr. Pearson had actually had the identical money in his own hands more than six years; and Mr. Mander's Note remained with the Trustees as their security. This second public dereliction of truth, must sufficiently stamp the credit with which any of the assertions of Mr. Pearson may be viewed.

Let me take the liberty of enforcing upon the reader, the necessity of observing dates,—if these are well attended to, our opponents with all their specious garb, will stand openly exposed.

Many unpleasant insinuations are thrown out, and some bold charges made against Mr. Steward in the course of Mr. Pearson's remarks; most of which Mr. Steward denies; but being unacquainted with the various circumstances,—I must leave them, and only assure the public, that I have given to the best of my knowledge and belief, a faithful detail.

Wolverhampton, March 26, 1819.

CHARLES MANDER.

This interesting case was strongly recommended to the religious public, as early as Oct. 1, 1817, by the under-named respectable ministers, in the following terms:—

"This is clearly a case of great public interest to Orthodox Dissenters, since it is well known that many places, now held by Arians and Socinians, were built and endowed expressly by, and for, Trinitarians only. Mr. R. Mander having been encouraged by us to undertake this suit, in which many hundred pounds have already been expended,—and having, as an individual, (with the exception of some small donations,) supported Mr. Steward and family out of his own private purse since the commencement of this contest, we must now beg leave to appeal to the best feelings of our christian brethren, not doubting but they will see it to be their interest, as well as their duty, to assist in bearing the expence of so great an undertaking.

"We therefore recommend to our brethren in the ministry to make this case known as early as possible, and to have a public collection; or subscription, in their respective places of worship, in aid of this good, this great undertaking. All contributions thus collected, are requested to be transmitted, in a banker's draft, or any other convenient form, to Mr. JOHN MANDER, Wolverhampton; or to Mr. JAMES PEARSALL, 145, Cheapside, London; by whom the same will be thankfully acknowledged.

J. A. JAMES, Birmingham.

WILLIAM THORP, Bristol.

THOMAS SCALES, Wolverhampton.

JOHN STEWARD, ditto.

JAMES COOPER, Westbromwich.

JOHN HUDSON, Westbromwich.

J. HAMMOND, Handsworth.

JOHN BERRY, ditto.

JOHN RICHARDS, Stourbridge.

J. DAWSON, Dudley."

P. Denman, Printer, Wolverhampton.

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